

A MODEL FOR MINISTRY IN THE INSTITUTIONAL PROCESS
(CORRECTIONS)

This Demonstration Project
is submitted in fulfillment
of the requirements for the
D.Min. Program New York
Theological Seminary

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PREFACE

Frequently it is remarked that the distinctive feature of modern Western Civilization is its preoccupation with man. Beginning with Descartes, modern philosophy has sought to plumb the meaning of human experience and has essayed a variety of answers to the most fundamental questions of man's origin, nature, and destiny. It is now widely recognized that only through our knowledge of the human person and the human condition, is it possible to justify and explicate our understandings of any realm of being, whether of nature, of society or of the divine.

These concerns about man are not merely important to philosophers. They are crucial to every person as he seeks to make sense of his life and direct his activities into the most significant channels. In particular, they are fundamental to all who are charged with making policy decisions that affect the welfare of others. Among such persons are clergymen, educators, teachers, parents, administrators, and others, The quality of whose contribution I believe depends in no small measure on what they believe about God, people and the conditions for fostering their optimum development.

Three convictions have influenced my choice of this demonstration project: one, that not only has present-day improvement of techniques and material conditions outdistanced our understanding of the human individual and his work, but in a changing, pluralist society one can no longer assume that aims and values

will take care of themselves; two, that if the dignity of persons is to be sustained against the array of depersonalizing forces in today's society, it is essential that belief in the document of democracy, be more than a sentimental posture inherited from a humanistic tradition no longer sure of its sources, but grounded in deep convictions resting on a framework of ideas that command the assent and jurisdiction of thoughtful, fair and just persons; and three, that translation of the God given right, human proprieties and democratic consensus become practicum.

An individual's cultural heritage influences his attitudes and behavior in his daily life. The individual's cultural heritage often emerges as a kind of birthmark identifying him indelibly with the cultural womb. We stand on the bedrock of our mind set, which is modified by our individual temperament and training.

In a time when the life-giving role of thought is often ignored or denied, this writer reflects....Will I be left in the isolated splendor of my own thoughts?

"Remember not the former things nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it?" Isaiah 43: 18F. America's ever shifting and complicated social and political arena, inevitably, engenders a sort of mutilated dialogue, coercion and pervasive exploitation for many of its constituents; the so called "disinherited" citizen.

In the light of the legacy which has been left to humans who are considered as societies "disinherited", "fall-outs", "failures"

and "undesirables"; the writer seeks to utilize this opportunity to make an important contribution to the discussion of these pressing human issues, hopefully, generating via his interpretation, a dialogue out of which emerges a progressively deeper understanding of the value of persons, the meaning of ministry and of the relationship between the individual, his God, and society.

This demonstration project has actually been in progress for the past two years, but the seeds from which it sprouted go back to the clay hills of Arkansas some thirty-five years ago. The result is a personal synthesis growing out of the writer's experience as a trained clergyman, Black American, lecturer, and world traveller. His ideas and efforts are enriched by his sustained and deeply informed reading of the Model Ministry of Him who came out of the wilderness of Judea, traversed the plains of Jordan and visited the marketplace of Jerusalem. This effort addresses itself to those persons who are relegated to that part of the institutional process known as the system of incarceration; and have become residents of strategically located facilities under the jurisdiction of the New York State Department of Correctional Services. It is no accident that the theory employed in this demonstration project is heuristic. Apart from the paucity and inadequacy of theoretical efforts, as it relates to Ministerial Services, and in spite of the absence of properly collected and refined data there was no room for incautious statements concerning "fits" between theory and actuality. Supplied with a vast and unorganized body of data, this writer depended heavily upon prayer and guidance for insight to utilize in the gleaming process. However, this was combined with further study, development and planning. Many laborious hours were spent, and

thousands of miles logged surveying needs, visiting facilities, dialoguing with staff, speaking with religious and secular groups. From this process emanated this demonstration project. This project attempts to identify and illuminate those elements representing particular efforts for the establishment of an orderly, systematic; theologically sound, viable vehicle; for the conveyance and the delivery of Ministerial Services to persons our brothers and sisters who have become victims of the institutional process.

Arresting pages here await the many readers who are earnestly seeking reliable guidance, to erect a module which provides a firm foundation upon which we may unitedly promote with respect to the religious belief of all people regardless of race, color or creed. The writer admonishes the readers to be directed by positive rather than a negative philosophy.

Anyone taking even the most general look at the literature on the prison chaplaincy in the last twenty years will be amazed to find how few the references are to the subject.

Those writing about the chaplaincy--denominational mission boards or institutional ministeries--are almost always designed for the dissemination of information to the general public in the interest of arousing more church groups to participate in the prison ministry, thus hoping to stimulate more interest on the part of more young men to enter that ministry.

Public interest in the prison is not sustained; one of the unfortunate facts about the public mind is its inconsistency, depending as it does on the intensity of the focus the media shines upon crimes and violence in the country, rebellions in the prisons or the amazing discovery that someone has been imprisoned for twenty-five years and was never guilty of the offence.

In the 60's the interest in prisons came along with the upsurge of public interest in the rights and humanity of man and therefore new perspectives were taken on those many areas within our society. The prisons headed the list since in them most troubling defects of the larger society converged and were compounded.

Later, almost at the beginning of the 70's, New York State, as well as the country, witnessed with a guilty conscience the scandal and tragedy of Attica, still evident in the continuing trials in connection with it. The fact of the dehumanizing conditions of New York State's prisons (and those throughout

the country), has stunned the public mind and caused its conscience to ache.

During initial visits to various prisons to obtain responses and reactions, superintendents and inmates seemed to be pervaded by the gloomy mood of P. A. or Post Attica. The mood was so pervasive and integral to spiritlessness for the inmates in New York State prisons that we could dub it generally an "Attica Syndrome". More than a small number of chaplains did their work defensively as if they were part of the institutions unspoken dictum, "Never let it happen again". It seems that everyone has his own interpretation of what the "it" was. Like most religious people, the prison chaplain is called upon to make sense out of the world of the secular and the sacred. In his work of assisting inmates in contacting their families, leading worship services and subscribing to the rules of security, the prison chaplain finds that theological meanings move like the colors of a chameleon and that the sacred and the secular merge and separate in ways often difficult to understand and even more difficult to write about.

Books and articles directly outlining rehabilitation and treatment have as a rule left out the work of the prison chaplain. From all indications the term "rehabilitation" and "treatment" are defined primarily by the social sciences. Since the governor of New York State in 1965 drew up his report on prisons and changed their names to "correctional facilities," the term "correctional" has been baptized in the name of psychology and psychiatry and their interrelationship with sociology and education. "Rehabilitation" and "treatment" turned psychological,

thus validating the inmate's success in treatment in terms of his adjustment to social norms and behaviors instead of the images of a religious ideal such as Jesus or Muhammed or some famed Indian Chieftan. Time and space are not available here to speak of the relative values of a religious approach to treatment over and against a socio-psychological one. What is relevant here is to note that, like human experience in general, the presence of the Holy is often diffused in the most trivial of events. Unlike general human life, the prison chaplain experiences this diffusion more intensely in that he has to reckon more directly with the problems of punishment and the games of frustration and alienation of inmates as consequences of incarceration.

In prison literature, those precious few pages where the religious program is mentioned, the term "treatment" is usually given to the work of the social sciences while "rehabilitation" is permitted the inclusion of the work of the prison chaplain. The 1968 Manual of Correctional Standards made note that "in most institutions the Chaplaincy Services are a part of the rehabilitation program". In his work of religious education, the manual considers the work of the chaplain "to help the inmates take increasing responsibility for their own lives and acts". The program of religious instruction is to the end that inmates gain security from their own sincerely believed concepts of God and the universe. Growth in stability and moral strength for inmates may be advanced if founded upon the acceptance of basic religious beliefs.

No word is given of the rehabilitative effect of the sacraments and rites administered by the chaplain.

Rehabilitation is still anchored in the external and behavioristic expressions of inmates and their adjustment to the expectations of society. One point of this document is to show where theological considerations are pertinent to the work of the chaplain, and that the meaning of rehabilitation is inadequate without reconciliation - that is of man and his God. Those who promote educational, vocational and psychological programs, as well as those who administer and provide the financial support for New York penal institutions, work from inadequate assumptions and plunge themselves in further problems if they cannot incorporate the work of the prison chaplain into a unified ideal of rehabilitation and treatment.

The time is ripe for attention to be given to the prison chaplain and his role in guiding and treating the lives of inmates. His role is far from a simple one if for no other reason that the chaplain, like all religious people, work out of a dimension of explanation where justification is shaped by a world-view, a doctrine of humanity and an active conception of God.

World-views call upon philosophies; the meaning and relation to God upon theologies. No work of a prison chaplain would seem relevant without some theological and philosophical underpinning. His absence from the literature of corrections is a reflection of modern man turned solely upon his own consciousness and derivative methodologies or it may be due to a general confusion of what really are the factors of change in the lives

of human beings and how deeply we wish to excavate to find those factors. The mystery of human freedom and divine will is forever involved in a melodrama which is mostly inscrutable.

To address the role of the chaplain theologically would at least emphasize for him and for others the immense measure and responsibilities of his service and re-introduce the inescapable power of religion to alter the moral and spiritual course of those who have offended God and society.

THEOLOGY - A PLACE TO STAND

Theology (theos-logos), the study of God, presupposes the fact and actuality that God has indeed revealed Himself to men in their histories. Around the experience of God's revelation manifested as logos in the world is gathered that broad and intricate network of explanation whereby humans understand the meaning of theos and the proper relationship of ideas concerning Him.

The teaching and the learning of theology for the most part in the West is particularly built around the predominant role of the intellect in apprehending the expression of God to man, for it was intellect which rendered the qualitative differences between man and the animals and the natural world. The head and the mind symbolically fixed man infinitely into an upright or vertical posture and the invisible machinery of his thoughts duplicated in a microcosmic fashion the invisible movement of God's thoughts and the subtlety of His inexplicable will over the world.

It was and still is, an unashamedly Platonic view of the world, one which was made famous by him, but continued by the predominant tide of philosophical and theological victory of the mind that was to represent in smaller proportion. the self-sufficiency of God; and the transcendence of His thoughts from the changing scenarios of human history for the mind - even so human and distorted - seemed infinitely flexible and imaginable.

It could retire and re-engage itself without a moment's notice and could transcend and oversee any situation in which man planted his feet.

Correlative sociological and cosmological meanings could be dismissed. Man's great discovery of reason accompanied his interest in bringing order into a disordered world.

This thumbnail sketch of logos as intellect is certainly incomplete, but what it hopes to reveal is its great power and attraction on one hand, but its weaknesses on the other establishes that too great an intellectual introduction to the ways of God disparages those members of society who are intellectually unprepared or rationally unequipped. And since in any society the standard means by which these standards could be reached presupposes economic and sociological opportunity, idea-centered theology oblivious to cultural and economical opportunity could work against the ideals of a pluralistic unity and encourage a fatalistic conflict of the wise and the ignorant, the rich and the poor, the have and the have-nots. Philosophically it could drive a wedge between the "high" and the "low" in culture where values and ideals are permanently separated from industry and production. Theologically, the rulership of reason and thought in the understanding of God consigned God to historical and moral distance, set up the possibility of deism and required the corrective of immanence, the "Immanuel-stance" of God and the Christological grounding of God's self expression. So theology must move beyond mere intellectual foundations.

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THE SOURCES OF THEOLOGY

A. Biblical

The primary and most important source of Judeo-Christian theology is, of course, the Holy Bible, the authority of which has been attested to even those who fail to follow it. The writers of the Scriptures assume the knowledge of God's self expression in the world in their failures to recognize the need for proof except, in the case of the prophets, to initiate prophecies with "Thus saith the Lord" or in the famous passage of Timothy where he writes "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". (II Tim. 3:16 KJV).

There is no branch of believers in the Judeo-Christian background ignores the Scriptures, it is clear that believers use them for different reasons. Nevertheless, all believers seem to be aware of the authority of the Bible for Jews and Christians. And, even with the criticism leveled at it by scorners and those wanting to remove its powers by the cold literary criticism of the rationalists, it still stands with the offer of the most supreme focus of God's expression of Himself to man. From it much can be attained on the way humans ought to treat their neighbors and how God loves the downtrodden and disinherited.

B. Existential

This aspect of reality refers to existence, the place and time wherein man inhabits the world. Some theologians call it immanence with reference to God's dwelling in history.

Christian existentialist thinkers consider existence not as the thorough secular territory where God cannot be found but the place, the time and the world system where indeed he must be found if he is to have any significance for those who abide in the throes of time and its anguish.

The existential is also the terrain of anguish and anxiety. It is the place of "unfulfilled dreams, of foolish aims and muffled screams". In the world of existence theology takes on the cloak of theodicy and finds its hope and solution in soteriology, the way by which one can be saved from the power and significance of evil and pain. The existential must become a source for theology otherwise the ways of God could not be relevant to our lives or to our reasons for living.

C. The Experiential

When an experience takes place it must have an agent, someone who has that experience. The personal consciousness of men opens up meanings and coordinates them for the utilization of one's personality and values. Without a man experiencing God's self expression, all other modes of knowing God's ways become meaningless or merely verbal.

The experiential must be considered a personal corrective to any life which is deposited in the past and lives out of the immature reception and reaction to the lives of others who have told him "about" God or the world either described in the Scriptures or by men of his own time. It is corrective to an existence which, although unavoidable, has gone sour and monotonous, empty of meaning and anemic to responsibility.

Since "I" in my own consciousness of my own being is the

stream down which significance flows, the "I" is the essential center for the world of my varied experiences. It presupposes my freedom as well as the freedom of others. From my self-consciousness I can demand that the world not be absolutely sure about me and I can be telling the truth or a lie at any point of conversation with it. From the primeval fire of selfhood can arise the smoke of deception or the flames of authenticity. Here I can dicker with the laws of man and help and defy the Lord of Lords.

Experience is less a realm of knowledge than it is a mode of knowing. It takes in the whole vista of a man and his world and not "everyone's world" for to say, "I have experienced..." means at least in this document that "I have become particularized" or that I have monogrammed an occasion.

To be sure, much of our lives are spent in experiencing what others have also experienced or will also experience. Nevertheless, I take the position of the primacy of the "I" side of experience and the social as secondary. This is theologically necessary since I consider the primary knowledge of God to be personal and necessary for this document since I have become alarmed by the institutionalizing of experience in most Correctional Facilities and the neurosis which it sustains in the minds of many inmates and prison officials.

Life As Unity Of Theology

In effect, this position of the source of theology places "life" and the experience of living into bold effect. It considers life itself to be a living process which is not just accessible to God's revelation but an unrelenting

medium for his will and power. "Let the dead bury the dead", said Jesus, presumably so that the business of living may continue. Implicitly even many of the laws of the Pharisees such as restriction against plucking corn on the Sabbath were denied by Jesus because the "Sabbath was made for man, and not man for the Sabbath." The drive for survival was affirmed as a priority to the keeping of an outmoded Mosaic law.

Throughout the life of Jesus, we see great acts of the forgiveness of sin and the liberation from the despair of life as a confirmation both of life and of one's living relationship with God.

And life itself, considered apart from the infusion of God's self-disclosure is an organism which is only sometimes predictable and is more often mysterious but always explicitly pliable to the creative drive of God who brought life into being by a Word which speaks again the power of life in the resurrection and in the glorious rapture which is to come.

Life, with its strange flow of fluidity and fixity suggest some effusion beyond it which cannot be limited by our accumulated decisions made within it. Our lives cannot be reduced to the freedom we take to shape them. There are more things about life than meets the law of our alternatives, for life seldom is completely anticipated in the direction of the choices we have made. Such a picture of life would suggest that a theology which becomes seriously employed is subject to a shifting principle as long as that which is true does not contradict the nature of God as taught in

the Scriptures and as expressed in the combination of the Biblical-Existential and Experimental crux of "Life".

D. Jesus Christ As Giver of "Life"

Now, it is obvious that if we look at human life as an organism, we also take in unity, although the key to that unity is not always available to our understanding or accessible in concrete form. Human life, although unified to a significant extent in our self consciousness is mysterious nonetheless. Like organisms, it has a unity which cannot be determined by one element alone, but a constellation of elements which may relate unpredictably to one another. Life is like a flock of geese when, depending on the direction of the drive of wind-currents, they follow one leader and then another into various formations. But they, in the flexibility of all these formation, have one unrelenting will--to arrive at their sanctuaries.

Man-Zucca wrote a song with the first line; "I love life and I want to live." Reasonable humans at least implicitly want to live although at times it isn't clear whether man wants to live as such or that he's just afraid to die. At any rate life seems to have dimensions. life lives while at the same time, it dies. This is not only true biologically, but also morally, emotionally and spiritually. In experience, the opposition of levels in life can be reflected in some absurd situations such as human insisting that they want to live but they do everything possible to destroy themselves.

Not just because of this absurdity, but to make life truly real, truly "right-upon", that Jesus Christ must be the

pinnacle of this concept of Theology as organism. Jesus as the Christ can heal and fulfill the most contrary levels of life. He is the source of life: "In Him was life..." (John 1:4a). He heals in his power to turn disease into health, despair into hope, sorrow into joy and bondage into freedom. Finally he turns death, the threat of life, into resurrection, new life!

Jesus combines and goes beyond the three sources of theology. In the sense of His God-centeredness, He is the source prior to the sources of theology. He is existential in what we call His incarnation--when and where he came as Calvin said "dressed in our flesh", and lived in time and space and felt anguish and anxiety. He is obviously Biblical in that the entire message of the scripture sounds out His proclamation.

Buddha and Mohammed were of course inspired, but they did not transcend the world with perfect lives or with the power to have victory over death. Both are desperately needed by all men, but criminals in particular need them as they struggle more than many of us with the problems of moral death and its effect upon one's destiny. Threatening is the power of life Jesus brought to human history. He strengthened the faith of centurions, soldiers and the Book of Luke made it clear that "The criminals were with him." (Luke 53:33)

Christ is the pinnacle of theology, the message of scripture, the depth of experience and the rebirth of existence.

These crucial elements of life under the Lordship of Christ are stressed in this document because they seem rele-

vant as a methodological approach to a ministry which is directly related to assisting men in the business of self-survival and that, in such ministry, one knows only generally what is casual and what is effective. The unpredictability of religious and rehabilitative lives is particularly prominent in the correctional system since inmates are often more motivated in getting out than they are of finding a way to live, and also, because of this, the inmate's project of deception obscures any easy evaluation of the Chaplain's religious and rehabilitative task. Often what the Chaplain finds is that something redemptive will turn up in the inmates which alters his course of life and behavior and aids him in the task of survival.

INSTITUTIONS

To speak of institutions is to refer to concrete and visible manifestations of tradition in a society which, in the interest of preserving a society and, in the interest of preserving itself, has merged both the practical and the ideal of thought and behavior into an ongoing process.

All institutions tend to preserve themselves, even those who revolt against every form of institution. The inertia of institutions is rife. They reflect the passion of mankind to carry on this activity with the least effort to avoid the pains and tensions of creativity and the drive and stress of competitiveness. Humans institutionalize what is comfortable, but do not always liberate what is uncomfortable--so we often end up throwing a bed spread over destructive institutions or placing a mask over his own drive for creativity.

Many institutions preside over the death of institutions before them, but are often unaware that their own institutions had been announced by the dead one. Nothing but Christ is more certain to rise than an institution and nothing but eternity is slower to die.

Structures within life-systems are utilities which are instrumental for the ongoing of organisms. When structures fail, they, at the same time, fall into disuse. But as long as structures are useful, they sustain themselves automatically until some part of the structure collapses or they are sustained as a creation of the human life-system and set up as the backdrop for the dramas of our daily lives. Institutions become

the floor-plan on which our social acts receive daily practice. They are the points to which we return to act and as such they give us a sense of repetition until the scene is changed when we go from one institution to the next. The scene changes but the drama does not.

In the sense of the repetition of daily activities dictated by social institutions, the will is formed in the sense of having power and control over what we are to do, what we are to think and how our memoirs will be written. The power come from the ability of institutions to reproduce themselves and to secure us in our need for social order and biological survival.

Surely it cannot be doubted that man "needs" institutions. No culture or civilization has ever been without at least one, for institutionalization is unavoidable and, from the view of survival, quite desirable. But it is the destructive and damning effects of institutions brought subtly or obviously upon the diverse spirits of its membership that makes their function so questionable, so treacherous and so dehumanizing.

THE CORRECTIONAL INSTITUTION AS AN INSTITUTIONALIZED WILL

- A. The Correctional Institution

The problem of understanding the meaning and effect of the penal institution is based primarily upon the ambiguity of its performance. One side of that ambiguity is to punish and the other is correctional or rehabilitative. Even the commissioners and the wardens are not clear about how these two goals are to be realized within the present institutions. Clearly those who have committed felonious acts are removed from social commerce not merely to protect society but to punish them for their anti-social and anti-moral acts. The decision to change these institutions in the State from penal to correctional, although on the one hand suggesting a more humane approach to criminology, on the other sustains the persistent drive to punish at least, to sustain institutionalized mentalities. Of all the institutions managed by social structures, so institution is more bent on resisting the possibilities of the human spirit than penal or correctional institutions. It is the depository of the collective fears, hostilities, resentments, racism and rejections which our society can muster at once and collectively negotiate in maintaining the depressions and sustaining the resentments of thousands of people.

Both the drive to punish and the desire to rehabilitate on the part of the correctional system promotes and sustains the dehumanization of the inmates. Even if the State were content with the amount and nature of punishment received by

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any inmate, and if his treatment and rehabilitation were considered successful, the inmates would still experience dehumanization and would have become a victim of the institutionalized will. The wills of New York State Correctional Institutions are not merely military, political or physical like fortress structures and their rigid atmospheres. They are also symbolic and stimulate deep emotional reactions.

B. The Will

The concept of the Will has been written to be a "sequence of mental acts eventuating in a decision of choice between conflicting tendencies".¹ The Will, looked at this way is active, like a knife slicing pieces of meat. The Will is the process prior to and part of choosing or deciding. But the aspect of the Will I find appropriate here, is not one which turns upon the "act" or Will demanding steps "eventuating in decision",² but accentuates that final stage of Will where the willing activity is no longer processive but structural, where the choices are made and decision consummates the process. It is the hearing of the final chord after the fugue and variations have been played where the various melodies have become solidified and where the sense of power is unified in the source of finality. This idea of the will gives it a nominative instead of a verbal sense much like the will in Schopenhauer's philosophy although I do not see it as the power of being as such. I regard it only as the power of external being, the unrelenting power of all human institutions and of external being, of all human institutions and the persistent time-binding of monolithic tradition.

The Will Externalized

Some scholars, more given to the behavioristic and external side of reality and the world would maintain that will, like intellect, emotion and man's consciousness in general, are constructed from environment, the social codes in which he participates and man's continuous physical drive for survival. The Will is "willed" from outside man. It is objectivated and not constructed from subjective consciousness. That is, I am more passive to the social and physical world than I am active to it.

The Will and the Institution

The will which they bring upon the rest of society is a structure of life-sustaining utility and a self-justifying ideology which is required for its successful maintenance as the status-quo. Their wills, to a great extent, will bring us into being, nurse us, reward us for maturity and often will us out of being. How we know ourselves or feel about ourselves is often the instruction of the institution by the medium of tradition. In a sense, institutional power is the expression to what could be presumed as an institutional theory of knowledge. We come to know what we are abstractly speaking of by the institutions of society. What we know is what has been willed to us by those choices made centuries ago although there seems to remain in them conflicting tendencies.

C. The Institutional Will

The institutional will, then, is that permanent public structure and organization which stimulates mental acts, appears to make choices and decisions of alternatives that

either are unreal or are not really conflicting tendencies. As institutions tend to preserve themselves, they will, less creatively and more repetitively. Metaphorically, the will, with its suggestion of power and activity, is a more applicable term for the correctional institution than that of intellect which, applied to institutions, suggests only data collecting, storing and deliver.

Institutional Will and Institutionalized Will

Institutional will then, is the built-in inclination of institutions to indulge in internal acts which eventuate in "decisions" and "choices" between unavoidable "tendencies" which are not real possibilities nor live options and whose "decisions" and "choices" tend always to move into policy and be used as precedents and law for the preservation of its own concerns and maintenance.

But an "institutionalized will" is an institution which has gone beyond its pretensions to examine alternatives to its structure and organization and fails to seriously entertain them in the first place, or maintains under the heading of "budget" committee or advisory board or whatever a self-destruct method for all "conflicting tendencies." Often, institutions fail to strike the final balance between the real needs of its members and the preservation of its own existence. Institutions and people can continue moderately happy with some imbalance between them. But there are some institutions so badly skewed off the rights of their members that they, like racism, poison the ideals and destroy the values of their membership.

If an institution offers enough order and security for

its members and preserves itself at the expense of its members and for the purpose of ingratiating itself by them, that institution becomes an Institutionalized Will. Its business is to dehumanize no matter what it may say to the contrary.

Institutionalize Will and Institutionalized Power

It was at first appealing to use the terminology of "institutionalized power", instead of "institutionalized will". Yet the term "power" for me did not take on the sinister tone of "will". Institutions run from the fairly innocent to the destructive. My experience and my readings of the experiences of others in penal institutions, for one, makes the destructiveness of institutions very real to me. The term, "will" in the longer terminology of "institutionalized will" conjures up the emotional and psychological destructiveness of that institution.

As "will" suggests the work of the mind, the penal institution takes on the aspect of a "mind" not in any activity of reflection on itself, but with respect to its efforts to conform all its operations consistently to some central and controlling diversion which has become an ideal, and which is usually, for the penal institution, not to rehabilitate, but to keep their inmates well-secured and removed from society. Most penal institutions represent the calculative and computerized functions of the mind in which thought and activity are perpetrated without reflection or feeling emotion. It's not always clear that intellect is used to any great extent except to excuse those indices of knowledge which feed into a network of control. What is unproductive intellectually and ineffectual emotionally is

probably quite effective volitionally.

I make the distinction between power and will (it's a small one). Power is the possibility and actuality of control in spite of resistance. At this point "will" is equivalent to power. But will moves away from power at the point of having viable and real alternatives and then continues to empower itself in the same way as before. At this point, I would like to regard "will" at the place of "decision" as negative power. This is power which has been placed into policies and memos and legal formats, the power which preserves the institutions and the order of institutional functions. When power is considered as actively engaging itself to attain more power, I shall call it will. Will is power when it rests and dotes upon itself and merely maintains itself.

DEHUMANIZATION

Vail (1966) made it clear that "dehumanization" contained the following elements. These incidentally were called four modes:

"Man as trivium: Man into child.
Man as inanimate object; this subdivides into active and passive elements:

- (a) Active: Man as a machine or instrument, a thing of action.
- (b) Passive: Man as a product or package, a unit of production.

Man as animal: The beast, the brute.
Man as other: The unnamed, the unnamable."³

One is aware of course of the use of the term "institution" which is used metaphorically, for instance, when someone says, "she's been in this church so long she's become an institution by now". This comment refers of course to her rigidity in manner and conservative influence she makes upon the atmosphere and decisions of the congregation.

Our meaning of institution does not include that limited reference but rather to the larger references of an ordered part of society where a person is habituated and confirmed in his identity, values and activities. If we include in this concept of institution, that an institution has space and is public and externally visible, we can identify particular institutions such as schools, churches, hospitals, and of course, penal institutions.

What I have called the "Institutionalized Will", Martin (1955) called Institutionalization which denoted the "syndrome

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of submissiveness, apathy and loss of individuality that is encountered in many patients who have been some time in a mental hospital"⁴ (Barton, p.13). This same aspect of dehumanization Wing (1962) refers to as Institutionalism and Vail refers to as dehumanization. Barton (1966) discussed the problem under the heading of "institutional neurosis", because it promotes the syndrome to the category of a disease, rather than a process, thereby encouraging us to understand, approach and deal with it in the same way as other diseases".⁵

The kinship of the institutional condition between inmates and patients in mental hospitals has been long discussed. Barton confirms this by noting that "other supporting evidence is that a similiar set of symptoms is sometimes found in people in other institutions--prisoners-of-war camps displaced persons camps, orphanages, tuberculosis sanatoria, prisons and convents."⁶

Before noting the particular ways in which institutions destroy the humanity of persons, it would be well to take a look at a specialized term created by Ervin Goffman, the American sociologist in his writings on the total institution in Asylum in 1961. He writes of the "total institution".

"The total institution is a place of residence and work where a large number of like-situated individuals, cut off from the wider society for an appreciable period of time, together lead an enclosed formally administered round of life."⁷

According to Vail, "the key" fact is the handling of many human needs by the bureaucratic organization of whole blocks of people. He comments also on the "basic split between a large managed group, and a small supervisory staff".

When the characteristics of the total institution are selected and focused upon, their items become delineated in the following way:

1. "A place of residence and work; major portion of human experiences enacted in one spot."
2. Large number of like-situated individuals, a double phrase, including both the concept of masses and that of like-situated individuals.
3. Cut off from the wider society, separation, isolation.
4. For an appreciable period of time, duration as one important force.
5. Together lead an enclosed formally administered round of life; a trite phrase including togetherness, enclosure and formal administration.
6. Handling of many human needs by the bureaucratic organization of whole blocks of people; another multiple, the key elements of which are "handling many human needs", bureaucratic organization and "whole blocks of people".
7. Basic split between a large managed group... and a small supervisory staff; the small group over the large group, two classes as it were."⁸

Some other "interlocking characteristics" derive from those above as Vail notes:

1. "An organization system of roles and rules.
2. An organization system of punishment and reward involving the total life experience of the person.

3. A rationale or doctrine of the organization, binding staff and inmates alike.
4. People-work, a Goffman term connoting man as an inanimate object.
5. Mortification
6. Self-perpetuation."⁹

Barton's theme of "institutional neurosis" list the following characteristics as components of a specialized neurosis.

1. "Loss of contact with the outside world
2. Enforced idleness
3. Bossiness of medical and nursing staff
4. Loss of personal friends, possessions and personal events
5. Drugs
6. Ward atmosphere
7. Loss of prospects outside the institution".¹⁰

The items in the listings are inter-related and not exclusive of one another.

"Will" is supported by the Goffman-Vail concepts of the "handling of many human needs by the bureaucratic organization of whole blocks of people, what Barton called "business"; and the basic split between a large managed group...and a small supervisory staff".¹¹ These observations refer to the power and control of the administrative process and structure in penal institutions which is understood as the negative side of the term "Will".

Points #3, #4, and #5 of the Goffman-Vail analysis and of Barton's "Loss of Contact With the Outside World", confirm the intentionality of the concept of will, i.e., that will which

has made a decision or choice between "conflicting tendencies" i.e., to live or die not on the part of the inmates but on the part of the institution. Thus, the suggestion that the interlocking items of mortification and self-perpetuation more directly point to the decisiveness of conflicting tendencies.

Dehumanization understood as the reduction of the human to the animal or to a thing, and depersonalization, as the reduction of the individuality, freedom and identity of humanity, are the direct and indirect results of an institutionalized will which wills itself at the expense of its members or inmates and relentlessly absorbs the inmate into an ingestive abyss of possession.

Many critics of American Society consider our whole society as one big crucible of dehumanization and depersonalization. No matter how true this is, it is more true for minorities who although finding the general society oppressive, find that the prisons are incredibly that way.

From time to time, letters from prison will be made public. Most of them refer to its dehumanization. The institutionalized will in the hands of "the keepers" becomes very clear in the voice of the crier.

It is painfully stressed by the administration of our prisons that decision-making is no longer a function of a convict and that his most basic needs can only be attended to...by the grace of his benevolent keepers. This, then, is the beginning of our psychological annihilation; the suppression of independent thought; the reliance on our keepers to resolve all decisions for us. Serf-like dependency.

the negative will of society than the penal institution.

The institutionalized will is epitomized by the penal institution in that it is a total external institution ruled by a bureaucracy and the decisions made by that bureaucracy deprive its inmates of much of the vitality of the larger society and a significant form of independence, identity and meaning essential to being a person.

The extent and shock of the institutionalized will as a dehumanizer can be found in a stanza of T. S. Eliot's poem, "The Hollow Men".

"We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!

Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar."¹²

Dehumanization begins with the complete indifference of the keepers towards their charges. In addition to the strict administrative policy forbidding "fraternizing" with inmates, far too many prison guards treat their positions as nothing more than jobs and refuse to extend themselves to help an inmate in trouble. Their attitudes are basically one of contempt and that of master to slave, disregarding basic human rights. When dealing with informers this attitude changes somewhat to a paternalistic one.

While lack of any meaningful communication between keeper and kept is the greatest obstacle preventing understanding and therefore negating any program instituted to assist in the inmate's rehabilitation, it is but one of a series of policies deliberately imposed to accomplish a servile attitude in the inmates.

Fear produces submission; thus, if we brutalize a man, strip him of self-worth, denigrate him not only in his own eyes, but the eyes of his peers, we create an automation: a model convict. Importantly then, and, - only then can a rigid, uniform society be molded for easier control.

No institution, no matter how, can avoid eroding at points involving the personal and human interests of its members. However, it appears that prisons possess the capacity to erode the ideals of humans in a more persistent manner. No institution dehumanizes like our prisons, no decision is more riveted upon resolving tendencies in the interest of its own self-preservation. No institution is more dedicated to the resentment and hostility of society and no institution reflects more

LOCATING A THEOLOGICAL MODEL RELATIVE TO THE INSTITUTIONALIZED WILL

Recall my theological model which considered the Biblical, the Existential and the Experiential as the source of theology with the revelation of God in Jesus Christ as the pinnacle and the significance of all of it. Jesus Christ is also the unity of the three approaches and the goal to which they aspire. Any theological vision must supersede, evaluate and judge those corrosive structures and processes within the world and society.

Biblically, the institutional will finds general acceptance. The perennial institutions held up by sociological studies remain generally uncriticized and on the contrary, quite enhanced by the scriptures. Apart from the discussion of whether Jesus founded an institution called the church, it seems quite clear that he never questioned the right of the synagogue to exist or undermined the sanctity of the home. It was, however, always clear throughout the entire Bible that the authority over all life and institutions was God and God only. When the prophets uttered, "Thus saith the Lord", that Word outspoke all creation including kings and their kingdoms, institutions and their self-preserveds. Although the Mosaic laws were safeguarded by the temples and synagogues, yet Paul made it clear that Christ was the end of the law and in that sense the fulfillments of what worldly institutions could only aim at and then inevitably miss the mark.

The experiential factor in theology challenges the institutional will to let each man speak for himself rather than

having the needs of the inmate handled by "the bureaucratic organization", which as a minority runs "whole blocks of people". The experiential factor in theology, if considered a perspective and not just a source of theology can fend off the destruction of personal vitality and spirit which is depersonalization. Most of all the experiential factors in theology uphold the truth of encountering between people and groups for the sake of grasping the special and personal truths which are bypassed and obscure in the blanket policies and bureaucratic handling of specialized administrations.

Jesus Christ as the Lord of the Universe and invisible to us in the Spirit is not an institution but a person--the Person of persons. He is thus not externalized nor is he a structure or organization. In his life on earth he respected the realm of Ceasar insofar as it went, but demanded that man should not fail from giving what belonged to God. During one of the early persecutions Peter and John interpreted this commitment in a question which they raised to their persecutors (an institutional will):

"Whether it be right in the sight
of God to hearken unto you more
than unto God, judge ye".

Acts 4:19

Jesus Christ as the "Lord of Lords" takes his place as superior to all human institutions and those who govern them. Our pledges of allegiance must be above the realms of the world to the throne of God on high. Jesus' teachings on love for everyone including the criminal and underprivileged leave us no other choice but to disparage the institutionalized will throughout the aspects of our organic theology but especially under the

authority of Jesus Christ the Lord. Here one can see clearly why theology must be seen as a vision of liberation and taken seriously as it ought to be, the insistent possibility for such a vision to actualize itself.

Jesus Christ and his governance over human institutions has much to do with his providence over the world. But at the same time it is intricately dependent upon those individuals who faithfully defend the human race from the continuous encroachments of institutionalized power over the human will and the hopeful spirit.

THE SOCIAL WILL

Theories of society directed at the nature of society are much like the theories of being directed at the nature of being. For some the social milieu is made up of a random collection of individuals who move in and out of social institutions by their own decisions minimally influenced by their neighbors. For other theorists the social reality is almost completely presided over by the group and individual interests and needs are considered minimal.

Some sociologists like Pareto and most Soviet sociologists regard the social primarily as a biological or physical organism and the goal of social processes is the survival of oneself and one's group.

Other sociologists consider intellect and conation (often mixed with volition) to be the principal work and intention of the members of society. The two must be tied together, for one finds it hard to conceive of any individual or group which desires happiness or will toward progress without some reason it should

be done. It is hard to conceive of some intellectual aim which at the same time feels no pleasure in its aim and fails to will and act toward fulfilling the same. Clearly, then, distinctions are more forcefully made between the biological view of society and the intellectual-conational perspective on it.

Surely no one could be foolish enough to deny the fact that biological and physical needs are provided by social processes and institutions; but I am maintaining here, the reason for which will become apparent later, that the biological and the physical are not only an inadequate explanation of society but also an inadequate theory of humanity in general. To deny the strange and super-physicalism of man is to ignore all human creativity shaped and directed by symbol and sign and to bypass the thousands upon thousands of volumes in which humanity directly or indirectly speak of the meaning.

When speaking of the social will, I am tempted to try to organize social functions around the axle of volition. This would require too large a canvas in too short a time. Besides, with all the effort it might fail to point out the particular way society wills with respect to criminals and inmates.

Feeling Together

Have you noticed how when a crime is committed how sudden social opinion is welded and solidified? In the Metropolitan Area we read in the papers and saw on the television that a monster named James Turner relentlessly killed up most of his relatives for measly insurance policies. Suddenly everyone was talking. Suddenly everyone spoke of the rights of humans to "life and limb". All of us were aware that we all thought the

same. Such a person has no right not only to continue to live with us but with society anywhere.

Suddenly we had participated in a social feeling which was so general that it implied that what was good for us was also good for others and what worked ill for others also worked ill for us. Dilthey Simmel and Scheler advanced the concept of Einfühlung or the theory of empathy which presupposes the existence of the other person by the consciousness of one's own existence. The theory attempts to "describe more perfectly the means which we possess of placing ourselves in the presence of the other". By Einfühlung we sense that others sense what we feel and by analogy feel the same. According to Antonio Case this possibility in man derives from an "effusion of the soul" (p. 370) and out of it is born the reality of society".¹³

Such an essential principle I consider intrinsic to the meaning of the social will with respect to crime, criminals and inmates. Inmates consider society as opposing them and desiring to destroy them. At least one half of the inmates questioned in New York State prisons thought this was so. A woman prisoner wrote:

"Prisoners learn a great deal in the course of doin' time. The Department of Corrections calls it "correction", the treatment department in prisons seems to believe it is "rehabilitation", but the prisoner knows it as the vengeance of a cruel and insensate society".¹⁴

All of us have some sense of the larger sense of society as some grand comprehensive power which stretches out far beyond us and our limited powers. We are sure of these absentee witnesses without having to see them or encounter them. We consider

this social expanse as both a bain and a blessing. As blessing it becomes a possibility of assistance beyond our scope and limits as bain. The phrase "one day you'll meet your match" points up the possibility of threat in those new social worlds yet to be discovered.

From both bain and blessing society exerts its influence upon its members. Its power both of rewarding and depriving determines more of our everyday lives than we would like to admit. No matter what strata of society one lives in, certain social norms sealed by mores and celebrated by folkways move us to act in certain ways which are in line with the expectations of a group. And because that group has so declared or harshly embarrassed us, we tend to please them in order to be accepted and in order to attain clear identification of our roles and who we really are.

But beyond that, we also place a value upon our significant others. We again enter the Einfühlung analogy and we see the world as we see them, a kind of "join my family and friends and see the world" assumption. And in reverse we consider the world in the same way we consider our friends. And we find it easy to consider all enemies in the same way we resist and resent our own.

The first dimension then of the social will is this ultimate pre-supposition of the identification of society as cosmos when we view society as powerful, awesome and incessantly reproductive. This higher realm of the will of society must be pre-supposed in order to understand the expanse and possibility of its willfulness over the life of each individual.

The second dimension of the social will rests in the moral

and ethical implications of the prior dimension. The infinitely powerful massiveness of society out of which one comes and in which one behaves creates in us feelings of shame, guilt, anxiety, and validates the rights and values which their resolutions require.

Legitimations and Institutions

Institutions objectify society. Their structures reveal the systems of meaning and order in the social world. Institutions receive their orders from the ordering function of society with its power of holding the world together which is generally taken for granted by its members.

Already in the first dimension of the social will I have proposed that the assumption of society as cosmos for the actual and possible world of our existence is the necessary assumption for the second dimension which is moral justification of our membership in that world.

In order for society to remain explanatory and institutions to survive from one period of time to another some "knowledge" or ideology is required to justify their existence. This "knowledge" is called legitimation. Peter L. Berger gives a definition of it:

"By legitimation is meant socially objectivated "knowledge" that serves to explain and justify the social order. Put differently, legitimations are answers to any questions about the "why" of institutional arrangement."¹⁵

The "why" of institutional arrangements with respect to penal institutions evoke the following reasons for their existence:

1. As a deterrence to crime
2. As a means of correcting the criminal

3. As a form of punishment

The Institutionalized Will of Society

Institutions and the societies in which they operate give cues to one another and function in response to one another.

Institutions form the objectivated side of the social reality and they carry on if not to attempt to fulfill the values held by the social membership.

But the social will with its meaning of finality and control is not a pure and undifferentiated reality. Inside of it, like Aristotle's doctrine of the state, are reflected those many aspects of life which humans need to live and reproduce the species. We need food to eat, places to stay, clothes to wear, and have love needs. But we also need a culture which permits us the appreciation of our values, both of ourselves and of our civilization and nation. That practical side of culture which permits the use and comfort of technology is also needed by members of any society. In most human societies the physical and the cultural as well as the spiritual are considered "rights of man" and validated by the ideology of society -- these "rights" are called "freedoms".

The social will is a moral will in its power to affirm and deny kinds and types of behavior within it. Certain projects and rebellion is permitted, of course; but in that part of society which remains after social revolutions, the famous and tightened faces of significant others determined significantly our conduct and behavior. Thus, when people say that "society is thus and so" they may all be referring objectively to different societies; but to the extent that group they refer to determines their rightness or wrongness of their actions,

they refer objectively to the same society.

The social will, then, is that power of society to remain indefinite, massive, and threatening. It is willful in that it utilizes its power in making distinctions for all its members between the "conflicting tendencies" of right and wrong choices of things to say and do within it.

Institutions are those means whereby society confirms itself and finds itself in the world. When institutions reflect upon their purpose and significance and pause from the continuous concern with its maintenance and continuity as such, they usually justify themselves by some large and justifying concept such as "uplifting the ideals of society", "maintaining the power of the people", "helping those who are in need", etc. Although society in general is never seen but presented to us at the occasion of some event or function or dependency on others, it is clearly needed as a metaphysical assumption of explanation and should be taken seriously as the necessary assumption of reality when people feel the sense of solidarity in possessing self-consciously similar traits in masses.

Societies legitimize their institutions or fail to do so. Institutional and institutionalized wills draw their justifications from some view and value held by the social will from which they derive, or by which they are maintained and in which are altered. Yet, relentlessly societies plant and cultivate seeds of destruction for their own members and inevitably for themselves.

What is important here is that the social will unwittingly (perhaps) produces crime upon itself by its failure to resolve

its absurdities and to exorcise itself of entrenched demons of fiendish self-justifications. Criminals are the unfortunate "fall-outs" of the social will as it operates throughout its objectivized institutions. Insofar as the destructiveness and anomic aspect of the social order is concerned, the institutionalized will of society and the institutionalized will of its institutions are equivalent and interact in their support of one another.

Insofar as minority criminals are concerned, they are indubitably spawned by the absurdities of society more than other criminals. Some of them, doubtless would commit certain types of criminal acts if they were not members of minority groups. Nevertheless, there are many who would not be inmates at all if the larger society had been more consistent in its "rights of man" both in ideology and in practice. Consequently, minority groups in prisons experience more hopelessness than any other inmates in any prison in the country. In the United States, either in prisons or in hospitals, the purest deposit of despair visible to this generation can be observed by those in minority groups. In this country, the social will destroys its integrity and belief system most in the communities and existence of the minorities. In our nation, the first of the social will bites twice: first upon the minority in the general social will and then compounds its power in the penal institutions.

Religion and the Legitimation of the Social Will in
Institutional Structures

Religion's role in the perpetration of society's will works mostly in the role of legitimation particularly when it comes

to the external and observable role of religion, that is, religion considered as a phenomenon of society rather than its mystical perspectives in the security of myths.

Peter Berger has an interesting argument on the interconnections of religion and society.

1. The world in which we live is a social world, a social reality. "This socially constructed world is, above all, an ordering of experience. A meaningful order, or nomos is imposed upon the discrete experiences and meanings of individuals. To say that society is a world-building enterprise is to say that it is ordering, or nomizing activity".¹⁶

2. The nomos having been taken for granted merges its meaning into the "fundamental meanings inherent in the universe".

Nomos and cosmos appear to be co-extensive for the "tendency is for the meanings of the humanly constructed order to be projected into the universe".¹⁷

3. Religion is that "human enterprise by which a sacred cosmos is established. It is 'cosmization in a sacred mode'".¹⁸

To interrupt Berger's argument for awhile. I want to note some relationships between my personal concept of social will and his use of nomos as the social ordering of human experience. What he considers nomos I consider the first dimension of the social will, that is the comprehensiveness and awesomeness of the cosmos which in his view is the continuity of the ordered social reality with the religious establishment of sacrality in the universe. Although I realize that many consider religion as the social construction of the universe ground in the mythical vision of the ultimate, I don't consider that to be the proper

function of religion since that view by itself bypasses the actual revelation of a God. What I consider nomos is the second dimension of the social will, the need to order society by social reflection and actions into a moral law.

But to continue with Berger's argument:

4. Since religion lifts up nomos into the cosmos and sacralizes social reality and its objectivated institutions, religion is the most effective of social legitimations. "Religion legitimates so effectively because it relates the precarious reality constructions of empirical societies with ultimate reality".¹⁹

The penal institution is one of those many institutions in human society which religion legitimates or gives "ultimately valid onto logical status".²⁰ The implications of this intimate relationship of religion and social institutions give us the feeling that religion has something to do with the justification of penal institutions as well as, with the facility with which chaplains find themselves conforming to the institutionalized will.

The Chaplain as a Legitimizing Agent

If religion is a legitimator of the social will, then so is the prison chaplain who is a legitimizer of the religious will. Most chaplains in the New York State prison system come from established Judaeo-Christian congregations. This poses no problem and is to be expected except that synagogues and the established churches participate in the absurdity of the rejection of the non-members; and if not outright rejection, at minimum a general disregard for their plight and an attitude that makes no difference.

Outside of New York City, only about four cities in the state can offer the urban church a realistic encounter with minorities in the first place, and chaplains who might have gotten their training in seminaries other than highly urbanized ones still are bereft of an effective contact with minorities. In many instances it is not the chaplain's fault that he has not been exposed to the ways and means of minority culture. But it is also clear that the cultural institutions in his majority society specifically avoid studies related to misery of the minorities. That very oversight in the area of the social sciences in schools and of community relations, in industries and of intercultural organizations in suburban organizations, presupposes alienation from the ideals of the social will and has great impact upon the self-evaluation of minorities.

In effect, then, the chaplain, unless he has been fortunate to have lived with and grown up with minority children and friends, has extremely little contact and, therefore, direct knowledge and appreciation of minority peoples.

It is surely true that all people do not require the same extent of encounter to possess a real sense of value for other people. Some people, like dramatic actors, are gifted with the capacity to "walk a mile in another man's moccasins". But even here, hitches can develop if one continues to engage in a significant daily life without encountering a Black, Puerto-Rican, Chicano or Indian. It is logically fallacious, of course, to conclude on ignorance, but the failure to "know" someone of a minority group has not deterred millions of people across

the world from drawing conclusions about individuals, and every one of them, a fact which is strangely enough, ad absurdum.

Given these great failures in the church, community and cultural institutions, the chaplain is exceedingly prone to legitimize the anti-human data and ignorance promulgated by the larger society.

When the candidate for the chaplaincy was in the established church prior to his prison ministry, he probably considered himself considerably more secular and realistic about worldly matters than his colleagues. All the pastors I interviewed had a great respect for the secular world, to the extent they felt themselves oriented somewhat differently from those leaders of congregations from whom they derive.

Many candidates go into the prison chaplaincy because they find themselves ill-suited for the pastoral ministry as it is generally considered. They may find the prison ministry more financially certain and less involved with the unpredictability experienced in the pastoral ministry.

Nevertheless, no matter in what respect the chaplain candidate sets himself apart from the established church ministry, this does not create a capacity, except for a precious few, to withstand the power structure within the penal institution. Inside, he becomes often completely and unequivocably subservient to the new and un-sentimental "church" behind prison walls whose guards are the protecting angels, whose warden is the pope, whose god is Albany and whose inmates are the wretched damned! One institution is exchanged for another, one pair of creeds for another.

What one believed as the locus of power within the

social will outside the walls of the prison is carried over inside the walls of the prison. More than that, the prison power-structure is a validation of the moral and ethical values set up by the social will. To retort that one's church background supported the prophetic or anti-establishment and creative viewpoint of religion makes no difference if inside the prison no semblance of it is visible or felt by anyone. The loss of the prophetic fire is surrender to the social will and ultimately to legitimize it. When the chaplain does that, he, like the rest of society, more or less, maintains the same disregard, ignorance and insensitivity to the inner worlds of institutionalized peoples that the society holds in general. This is not to suggest he will not change his view. He may or he may not. But until he does, he is an "establishment man", said one interviewee and thus, the most excellent example of the legitimization of the American social will.

Although many chaplains are not strictly ecclesiastical pastors as such, it seems clear that most consider the prison as their parish--rightly so, but they do so rather often without the administrative freedom of the pastor of a church. Of course, conditions, policy and the personality of the warden suggests exceptions to the rule of this behavior. I will enter those into this discussion later when discussing of the philosophies of the chaplaincy.

The point here simply is that the chaplain whose religious feelings and instructions arise out of an institutionalized and

ecclesiastical setting is prone to see that setting in the penal institutions in which he works. Such a vision is to be expected and is indeed commended by the prison system itself.

THE INMATE AND HIS WORLD AS FOCUS OF THE INSTITUTIONALIZED WILL

In May, 1975 there was 75% population of minorities in New York State prisons. That requires a broad description of minority culture prior to prison, for it is this pre-prison culture which provides the form and shape to the identities of minorities and will help to design the style and quality of the prison ministry to them.

When I speak of "World", I mean more directly the socio-cultural world of the minority inmate. His economic condition is also intrinsic to this category since with his constant encounter with poverty, the minority inmate is limited to what is culturally possible in his social and physical worlds. I will concentrate here on motifs in his "world" which are considered inextricable to his sense of identity and therefore remain as constants in pre-incarceration and post-incarceration.

I have noted above that the social will wills against itself in the United States in at least the matter of its continuous and absurd rejection, repression and devaluation of identities, roles and values of minorities. Says Oscar Lewis, this "institutionalization of repression and discrimination tend to develop a greater sense of identity and group consciousness".²¹

It would be helpful to describe the culture shared by all the minorities in the United States, for the similarities cannot be questioned. Oscar Lewis, who is noted for having developed this category in his anthropological studies of Mexican and Puerto Rican families, writes the following:

" Elsewhere I have suggested that the culture of poverty transcends regional, rural-urban and national differences and shows remarkable similarities in family structure, interpersonal relations, time orientation, value systems and spending patterns. These cross-national similarities are examples of independent invention and convergence. They are common adaptations to common problems!"²²

Oscar Lewis' preface to his description of the culture of poverty is quoted here in its entirety:

" The culture of poverty is both an adaptation and a reaction of the poor to their marginal position in a class-stratified, highly individualized, capitalistic society. It represents an effort to cope with feelings of hopelessness and despair which develop from the realization of the improbability of achieving success in terms of the values and goals of the larger society. Indeed, many of the traits of the culture of poverty can be viewed as attempts at local solutions for problems not met by existing institutions and agencies because the people are not eligible for them, cannot afford them, or are ignorant or suspicious of them. For example, unable to obtain credit from banks, they are thrown upon their own resources and organize informal credit devices without interest.

The experiences of this culture of poverty perpetuates itself from generation to generation because of its effect on the children, by the time slum children are age six or seven they have usually absorbed the basic values and attitudes of their subculture and are not psychologically geared to take full advantage of changing conditions or increased opportunities

which may occur in their lifetime."²³

Below are the characteristics Oscar Lewis lists as those peculiar to a culture of poverty. With little exception he is quoted in full:

"The lack of effective participation and integration of the poor in the major institutions of the larger society is one of the crucial characteristics of the culture of poverty. This is a complex matter and results from a variety of factors which may include lack of economic resources, segregation and discrimination, fear, suspicion or apathy, and the development of local solutions for problems."²⁴

Few minority groups in America's teeming cities fail to recognize themselves as participants in the culture of poverty as here described by Oscar Lewis.

One thing that Lewis failed to note or failed to study is the persistent desire of those minority members who have entered the middle class or who have been able to achieve benefit from the majority system to hold on to their roots. Although many middle class minority members come to identify with the dominant culture, most accept the culture of poverty as the authentic way of "being real" or really knowing how to live. The Black middle class will even set up shibboleths for deciding whether one is really Black or not by testing one's knowledge of Black vocabulary, hand-shake, diet, etc., for the culture of poverty is not limited to economic poverty.

Cultures of poverty vary and change emphases from minority to minority and from community to community inside of the minority cultures. In the case of male superiority, for example, the

Black male does not hold to the strong sense of machismo which both the Puerto Rican and Mexican feel. The idea of "being a man" for a Black refers to his sexual potency while for the Hispanic representatives it refers to certain rights of possession the male has over the female. The Indian has still a different determinate for a "man"--strength to provide for the home and the wisdom of old age.

Space is not available here to look analytically into the similarities and differences of the various groups. But it seems crucial to a prison ministry to have some general view of the socio-cultural and economic situation from which most of the inmates of New York State penal institutions derive. If the prison minister is unaware of the pre-incarceration cultural background of the inmates he serves, he runs the risk of judging them by his own and thus commits the error of category-crossing, using the wrong measure for the wrong object which, inevitably, will make his work ineffective.

Before leaving the pre-incarcerated culture situation of minority groups, some connection should be made between them and the theory of crime causation. We should know whether there resides within the culture of poverty potential for criminality as such. In noting this, we must be clear that criminality can come from any level of society. Surely some of the rankest and more far-reaching crimes come from middle class and upper classes. White-collar crime is a scandal over the world. Yet seldom do these criminals get caught; and if they do, they utilize impressive financial means to win their cases or at least pay their bail. Minority groups, as a whole, can't even

come up with the bail money and worse still cannot afford lawyers that can ably represent their cases. It is obviously to these that the prison chaplain must minister.

Volpe, in this classic text, Theoretical Criminality, come up with the following theories of the organization of crime:

1. "Demonism versus Naturalism-(Origin by deminic evil or susceptible to scientific explanation).
2. Individualistic theory-(Crime is related to the individual rather than associates).
3. Group behavior theories-(If one associates with criminals one may become one and "crime is considered to be the expression of individual behavior in the situation in which groups are in conflict with one another).
4. General Eclecticism as Theoretical Approach-(The inclusion of prior theories in order to correct where each one is inadequate).²⁵

For the time being it seems clear that minorities as a group tend to rebel as a face saving device against the larger culture. They see themselves in conflict with white dominance. "The individual criminal is then viewed as essentially a soldier under conditions of warfare; he behaves in any manner necessary to win the fight for his group. His behavior may not be "normal" or "happy" or "adjusted" -- it is the behavior of the soldier doing what has to be done in war-time".²⁶

According to Lewis, he found "little revolutionary spirit or radical ideology among low income Puerto Ricans", but that is obviously not true for Blacks or for Indians.

The civil rights protests of Blacks in the '60's and the incident at Wounded Knee for at least one tribe of Indians made it clear that the effect of the suffering one group can

cause another to employ politicization and revolutionary action against the adversary group. Extreme suffering turns groups against one another and, if one fails to win, he becomes the political prisoner of the other and his "crime" is often more political than it is criminal.

But returning to the idea of the causation of crime within minority groups, it is clear that the hurt and the pain which many have experienced produces crime for them. "Crime" is considered a political strategy to reciprocate destructiveness upon the majority group as a drive for punishment. Erich Fromm in his book, The Anatomy of Human Destructiveness, advances the topic of "vengeful destructiveness" to account for this drive in minority groups. He writes:

"Vengeful destructiveness is a spontaneous reaction too intense and unjustified suffering inflicted upon a person or the members of the group with whom he is identified. It differs from normal defensive aggression in two ways: (1) It occurs after the damage has been done and hence is not a defense against a threatening danger. (2) It is of much greater intensity and is often cruel, lustful, and insatiable." ²⁷

Those who find themselves unswervingly driven to vengeance are those who are "anxious and who are afraid that they cannot make up for their losses".²⁸ There are many of the middle class and the rich who might feel the same because they are narcissistic; but at the level of poverty and in the culture of poverty, where absurd doctrines and unjust practices hold one frozen "vengeful destructiveness" is far more plausible.

THE WORLD OF INCARCERATION

This is a world which is very well-known to the Chaplain who works in it.

We have taken a quick look at the "home world" of the minority inmate and have viewed it as the "presenting culture" which the inmate brings to the institution's door "to highlight" what the total institution will do to him.

Before describing the prison in more detail as a total institution, we must not bypass the peculiar way it exists as a transplant of the institutionalized will of society.

Whatever is corruptive and corrosive about society outside prison is surely no sweet-smelling flower inside prison. Prisons, asylums, mental hospitals, and some old folks' homes are the dumping grounds of our society, where the social ship has run aground. We all seem to have an obsessive mania for the idealized, the perfect, the healthy, the eternal fountain of youth, that we are not aware that it is we who are sick and that no society was ever completely the way we envision it. When biological services become permitted to "perfect" future humans, or even able to keep men from dying, they will not likely be able to keep us from growing. Neither will they be able to keep us good. Our social somnambulism keeps us somewhat deluded about the immense evil in our prisons and other structures that serve broken people.

Surely penal institutions, except a very few, are no more civilized than the social will from which they emerge. In the prisons there are hierarchies, stratification, roles and self-

justifying ideologies like the out-prison society.

But the prison in a great sense is worse than out-prison society. "...the condition of the Ghetto and the prisons are closely related. Overcrowding with rats and roaches as well as people, the same odor is in the air".

How fascinating to learn that the very crimes that got men and women into prisons are the ones they encounter once they are in. Take your pick: Murder, gambling, rape, character-defamation, assault, larceny, etc. You can find them committed by someone in the state's prisons. So, it is obvious that prison milieu of itself is far from being rehabilitating.

Some prisons, realizing this general demoralizing problem of the prisons and their contradiction to successful rehabilitation, have placed men into alternative "live-in" situations in order to curb violence and the perpetration of more crimes. But most prisons, state and federal, are replays of the worst in conditions of human life. Here the nomos of the self-sustaining will of society reproduces itself over and over again, where "sociodicy" is entrenched with the accompanying moods of vengeance and helplessness. Because this situation causes men to be confronted with the anxieties of meaninglessness and emptiness of life and death, guilt and condemnation. When these anxieties extend to the frontier of ultimate meaning, religious meanings and symbols are immediately present. Inmates might not outrightly ask nor seek answers to religious questions, but that, nonetheless, does not deny their interest in them. Too many religious considerations have been utilized by whites to justify the destruction of dignity and identities of minorities

that to see religion in functions other than its politicization is well-nigh impossible for many, both inside and outside of prison.

The conniving, deception and undermining which goes on in prison is hardly a new thing. It is precisely its continuation and its direct link of crime which entrenches the inmate and makes him un-rehabilitable.

All of these references to the destructive power of the prison reflect their role as total institutions which, in the view of Erving Goffman

"...do not substitute their own unique culture for something already formed. We do not deal with acculturation as assimilation but with something more restricted than these. In a sense total institutions do not look for cultural victory. They effectively create and sustain a particular kind of tension between the home world and the institutional world and use this persistent tension as strategic leverage in the management of men." 29

Various adaptions are made by inmate to this "management" of the total institution. First, there is the process of situational withdrawal. The inmate withdraws apparent attention from everything except events immediately around his body and sees these in a perspective not employed by others present.

Second, the inmate systematically challenges the institution. The result is a constantly communicated intransigency and sometimes high rebel morale.

Third, another standard alignment in the institutional world takes the form of a kind of colonization. The sampling of the outside world provided by the establishment is taken by the inmate as the whole, and a stable, relatively contented

existence is built up out of the maximum satisfactions, procurable within the institution.

Fourth, one mode of adaptation to the setting of a total institution is that of conversion. The inmate appears to take over completely the official or staff view of himself and tries to act out the role of the perfect inmate.

What is important for the prison Chaplain to keep in mind is the tremendous ego-anxiety the inmates must pass through in his adaptation and what adaptation would be most harmful in hindering the inmate from searching for and constructing a viable future for himself and others whom he cares for.

Post-incarcerational World

It is obvious from the environmental standpoint of the society to which the inmate is paroled the post-prison world is in effect the same world of the culture of poverty from which the inmate came in the first place. He returns from the world to which he had to adapt to his home world in which his crime was committed. He leaves an institution which was obviously totally binding on his life and enters into a culture of poverty which is only less obviously a total institution. He leaves the most intense and destructive aspect of the social will to return to a place in society where the will acts to destroy. "But there is no way that can be helped in significant ways. The inmate is desperate to find old family, old friends, sponsors, anyone that can help him. Inmates find it particularly difficult in holding on to contacts over long years of "doin' time" in prison. That is why we need more pastors and church people

who are called to love, to help men who are coming to the outside". "...said a parole officer of the community correctional system in New York City".

There is no need here to even suggest that chaplains are not aware of the fantastic rate of recidivism which derives from the loss of family and friends and the continuously broken society to which the inmate returns. This type of failure of the home world to receive the inmate is not, however, always the case; for sometimes family and friends have moved up on the financial and cultural scale and have kept him informed all along. His final adjustment of course is tantamount to the continuous communication and visitation of the outside world during the time of his incarceration.

But being able to throw off the extensiveness of the destructive environment of incarceration in order to confront a culture of poverty which makes at least violent crimes so much easier requires a special wisdom, encountering and continuity which are significantly different from both the home world and the prison world, are conditions which can be led primarily by the prison chaplain.

The condition of the following paragraph from Goffman is no good news for the work of a prison chaplain but which given the mental frame of an inmate since the '60's seems quite possible.

...after an offender has been subjected to unfair or excessive punishment and treatment more degrading than that prescribed by law, he comes to justify his act which he could not have justified when he committed it. He decides to "get even" for his unjust treatment in

prison and takes reprisals through further crime at the first opportunity. With that decision (either in or out of prison) he becomes a criminal ."³⁰

THE REDEMPTIVE WILL

What is spectacular about God's will is the fact that it is redemptive. His will is not merely an act of power with no interest in rectifying or restoring or making whole those over whom He and with whom He wills. God is THE PERSON who wills when He speaks and speaks when He wills.

God's will is not like the social will which is a fiction of social immensity welding control and fixing the limits of moral and ethical behaviors. God's will is the real will which, though partially revealed and partially hidden, mysteriously and relentlessly guides infinity and the infinitesimal with untiring strength. His will is incorrigible in its decisiveness, irreversible in the eventuality and irreducible in its act. To speak of God's will as "mental acts eventuating in decision or choice between two conflicting tendencies", is to speak symbolically and not literally. It is dangerously heretical to consider God having to make choices or decisions although in our prayers we presuppose that He does so. "Conflicting tendencies" in God's mind would be ultimately conflicting requiring the wills of two gods instead of one. For the sake of the unity which He is, "conflicting tendencies" would be to him as the distinctions of time and space, for only they could permit separation and conflict. But even space and time are not ultimately separated in His pure unity, but are united in the embrace of the eternal now.

Thus to speak of God's will is to speak of His purpose for all things, decisions made always in His mind and His consistent alteration of the courses of distinctive things and events in

time without being subject to any of it.

While God does what he does in the digits of time, He makes better and/or destroys what he does. Some things and persons leave time and space while others enter it.

If this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest happily ye be found even to fight against God. Acts 5:38-39

Of course humans mysteriously operate their freedoms inside the infinite but consistent scope of God's will. I choose the term redemptive will instead of saving will because the former for me had a broader connotation of man's freedom and because the term "redemptive" originated out of the dramatic event of purchasing slaves in a slave market -- extremely relevant in the penal institution.

In the Old Testament days whence came the use of "redemption", property and life could be redeemed by making the appropriate payment. The payment was called a "ransom" which, when it was paid, could rescue one from the embarrassment of not having something, including his own body. According to legislation in the Pentateuch, if a man lost his inheritance through debt or sold himself into slavery, he and his property could be redeemed if one near of kin came forward to provide the redemption price (Lev. 25:25-27, 47-54:cf., Ruth 4:1-12). On occasion, the kinsman-redeemer was also the avenger of blood.

The term becomes more abstract when we see that God's deliverance of his people from Egypt is spoken of as a redemption (Ex. 6:6, 15:13) and he is Israel's Redeemer (Ps. 78:35). But from the semantic movement from redemption demanding "ransom" to

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redemption including deliverance, we get in the latter not an emphasis upon whom is being delivered or to whom the ransom is paid but the great output of strength which is available to God to accomplish this objective. The matter of someone coming with the means of payment to "redeem" from the loss of life and property was translated to the matter of power in the hands of God. "The Lord HE is God! The Lord HE is God!" It was not the exchange or the means of exchange that mattered in the acting of the power of God. It was rather the dramatic and cosmic flourish of God's power itself that was swept into the concept of deliverance.

"Redemption" then had a concrete and abstract side. Both sides had on the underside of it, a state of misfortune wherein a person or a people would be utterly in the hands of someone else, an empty dependency which left people as bowls, saucers, sticks, stones (see Old Testament Times) in the marketplace. The two sides of these ideas were left by the same chasm which separates God from the world and His spectacular presence over the marketplace.

Thus, the first element of the "Redemptive" side of the will is the presupposition of God's grandiose, glorious and eternal power!

Of course, we are aware that most discussions on the role of "ransom" in redemption is directed at the role of Jesus played in the redemption of our sins. In Mark 10:45 we see where he intends his ministry to be the giving of his life "as a ransom for many". In Paul we noted him causing exagorazein (redeem with ransom as a slave) to the curse of the law. Sustaining this legal language, Paul places redemption

along with justification and propitiation. Through the shedding of blood by Jesus Christ, we can find forgiveness for our sins (Eph. 1:7; cf., I Pet. 1:18-19).

I would think that it would not be very feasible at this point to raise the many issues implied in those many discussions referring to whom the "ransom" of Jesus Christ was paid. What would seem more relevant is to note the ready and willing and obedient self-sacrifice of our sins and his willingness to give us another chance to please him by that act on the cross. That property which was our lover, our obedience, our joy, our peace, our hope; that which was a creative and stirring holy life has been redeemed, not as the old stuff it was, but in the new life which Jesus offers, it must become ours! Here deliverance sweeps across the Red Sea of our iniquities and places us upon the mountains of joy with "tymbrels in our hands!" Paul moves redemption even to the glorious eschaton when we shall be delivered from the weakness and corruption of these bodies of ours (Rom. 1:23).

Pro nobis! Pro nobis! -- the final chord on this rising theme is that the Lord Jesus has purchased our salvation at great and personal cost. The Lord has given himself for our sins in order to deliver us from them!

My second element to be placed in the concept of redemption is that of God's self-sacrifice through Jesus Christ. It is simply the willing power of LOVE! The Redemptive Will of God is the purpose of God shown in Jesus Christ through His sacrifice of Himself for us. He was our advocate by standing where we should have stood and liberating us where we were powerless

to liberate ourselves.

The Redemptive Will Along The Lines of Our Theological Model

Looking at our theological model where the power of life and vitality are emphasized, we affirm unpredictability and spontaneity, as survival and willfulness as the modes by which the revelation of God expresses itself. The implications of this "life" element derives from Paul's exhortation to "redeem the generation" which surely we are to "purchase" with our lives. Life instead of death, hope instead of despair, love instead of hatred, and Christ instead of Narcissism.

Anyone would be right in saying that in all things God reveals Himself and theological foci should incorporate the whole world of man's experiences. Although that statement would obviously be true, what is theologically relevant has a lot to do with the historical period in which the theologizing is taking place. Our times seem to be extremely charged with despair about the hope of the world. We are tired of the deepest feelings available to man and we are embarrassed by our feelings of compassion. Our shame and our guilt, shaped by our failures and our losses have prompted us to nurse our wounds to the point of forsaking our duties. We are not "men who have come of age" unless we morally and spiritually grow no older than nine years old. Erich Fromm has long had a term for it, "necrophilia", the love for death, for despair, for the old things we'll never have again and for unreality. In his book, Heart of Man, Fromm gives a quotation in which the famed philosopher Miguel de Unamuno was listening to a Spanish general scream (with great audience appeal), "Viva La muerte!"

when, indirect protest and standing alone Unamuno screamed back, "Viva la vida!" Long live life!

Life is felt and lived through the realm of existence and the existential. God's causing Adam to be born on earth instead of in heaven despite Adam's future sinning and the magnificent 'show' God made in the life of Jesus Christ affirms the high opinion God has for the terrestrial and the earthly. Even Jesus Himself will come again and have a grand regime for a thousand years during what is called the millenium. Time and space are sacred and are caught up in the providence of God. Existence is to some extent and in some mysterious way sacramental. In the here and now, our destiny is of great seriousness. What we experience here is out of the taproots of existence. Although our experiences are fructified beyond time and space, in existence all our experiences are shaped and designed.

Redemption in association with experience brings us face to face with those for whom we stand and side to side with those who see their way. This view does permit being an advocate for an "idea" and "ideal" although one's dealing with a live human being will sometimes find idealized images associated with him. But the point is that the person, the living human being, in his body, no matter how Black, dirty, ugly or unattractive, is reality there before us. When we can help, we should, or he looks for another. In encountering him, we experience the truest reality and we stand at the door of divine power; on one side of the door, we are redeemers and advocates, on the other side we are redeemed!

The Bible, like no other book, (no matter how mystical

other books are and the strength of their revelation), speaks to us not merely of the principles of love, redemption and resurrection but renders to us the history of the same. It is the source of the story of redemption through Jesus Christ the Lord. Without that story as the source of theology the history of humanity in which life as existence and experience are inextricably woven, would be absolutely precarious and would not possess the divine-human unity which is the person and spirit of Jesus Christ the Lord.

Combining Jesus and redemption stirs my soul for that is exactly the combination of what redeemed me and made life worthy for me. With the strangeness of this kaleidoscopic life, with all its traumatic and outrageous twists, that combination alone made it worthwhile. Jesus confirms life and living--with all the freedom he gave to the Mosaic laws--with his miracles turning peoples' lives to hope instead of helplessness--with his feeding the hungry and healing the sick, with his love instead of hatred, with his resurrection rather than resignation to death! He is life itself! He is pardoner and the forgiver of sins. He forgave thieves and criminals and took one to paradise with him! "In him was life, and the life was the light of man". (John 1:4) "Viva la vida!"

B. THE REDEMPTIVE WILL IN PROCESS

1. The Celebrational and the Institutional Will

When we celebrate, either corporately or individually, we commemorate some event in past history which, whether sad or happy, evokes a spectrum of emotions. Celebrations recollect, review and re-stage some vital past, a past that comes alive in the symbolic drama of the present and revitalized the spirit of that which is happening now. Note the glorious acts of God which instituted the Old Testament Festivals for the Jews; passing of the death angel, deliverance of Jews in the time of Esther, etc.

In New York State prisons, the primary practitioners of the celebrational approach to religion are the Pentecostals, often called holiness groups. There was a time that the main-line churches would call them sects, but not in the respect that they have attained after the bankruptcy of the churches in the late 60's when the "death of God" movement began to banish the intellectuals from Christendom and Christendom from intellectuals. These so-called "sects" have emerged as the vanguard of an unattractive and irrelevant Christian church in America. It must be observed as well that "death of God" movement in the late 60's, sociologically considered, reflected a rift between the classes and the masses in the Protestant churches. Mass churches considered the whole idea quite foolish and irrelevant and kept on with their celebrational and mythical approach to worship and life. It would seem that the charismatic movement arose in direct contradiction to the "death of God" movement to

counteract it and confirm the personal and vibrant relationship of Jesus Christ to everyday living. Psychologically, charismatic and celebrational religious groups are generally reactions against the intellectual in man's nature anyway. They constantly remind us in their worship of the inadequacies of the mind in receiving the message and meaning of revelation which God provides. Wherever they are and wherever they go, they worship boldly without that sense of self-consciousness which one often finds in the mainline churches. Spontaneity, individual and corporate expression is encouraged. Outward emotionalism stirs heart to heart and music, particularly its rhythm, becomes a fluid symbol of happiness, joy and enthusiasm.

The pentecostal services are very popular in prisons and, from my investigation, command the highest attendance. Their popularity is due as much to their great contrast to the general depression of prison society as to the identification they provide for the mass population of minorities in the State's prisons. In those prisons, like Green Haven, where their following is large and there is a religious center where inmates can go in and out at will, the celebrational aspect of religion pervades even the spirit of the whole institution. The active presence of the Pentecostals is surely one important factor in a spectrum of interrelated factors which contribute to the bright mood of this institution.

More clarity must be given to what I mean by "celebrational" because the Catholics and the Jews also celebrate in very effective ways. In their celebrations, however, symbolic rituals have specialized intellectual content. One must, in an effective

way, "learn" what is going on before he's able to worship significantly and relevently. In the Pentecostal churches and the charismatic movements, to the greater extent, meaning and relevance in worship is attained intuitively with a "gut" feeling and with the emotion which is contented by the simple grasp of the fact that "Jesus saves" or that "Jesus is mine". Many students of religion consider the sociology of religion to be evolutionary in their predictions that those who approach religion emotionally at the beginning move into sophisticated rationales and doctrinal intricacies later. In this simplified form, I would agree with that view although alternatives could be mentioned here.

More relevant here is the very meaning of relevance itself in relationship to the prisons and the unsophisticated approach of the celebrational side of religious experience. This side of religious experience is so relevant to minorities that we ought to view the celebrational in light of the psychological benefits they receive from it and the sociological experiences they have had in it.

Most minorities come from a society where the celebrational is experienced in churches, home and community, the last being most influential since most prisoners have very little religious training prior to prison. Their life styles furnish them most of the fluid forms for celebrational worship. While it is true that all criminals are not in prison, those who are in the facilities of New York State are the poor and the minorities whose life styles are generally not organized

been variously interpreted through what was permitted and prohibited in the prevailing cultural trend of any given historical period. Christian love, however, has never pretended to have the cold and callous abhorrence of the body that Puritanism has assigned to it. Paul wrote to Romans that they "be ye kindly affectioned to one another, in honor preferring one another". (Romans 12:10)

Space does not permit a discussion of the great problems in the understanding of the spiritual in relationship to the body. What is relevant here is the fact of the tremendous need of men in and out of institutions to share emotions and feelings in the frame of religion. The failure to do so and its consequences on one's world, its relationship to violence, and its relation to fear has been brilliantly and ably set forth by theologians and psychologists.

Many men in particular reject this arena of discussion because of them touching another man affectionately can only refer in general to some intimation of sexuality. And because Freud and Jung maintained that the human touch is indeed related to libido, those who fear it already consider themselves to have fallen into homosexuality. This is another issue which is too broad for this canvas but does seem a world of a difference to be able to touch another under the context of religious meaning in the realm of the Holy Spirit without having to be required to go to bed with him or with the Holy Spirit. Affection in moral theology is clearly distinguished from the passions. But here again the fear of homosexuality or of sexuality in general in our churches is so great that it is felt that the line running

into the larger structure of the majority culture. Their lives, for the most, are built around the need for survival and whose means and ends are immediate. Intellectual and reflective processes are directly under the supervision of immediate needs. The quality of these immediate and necessary needs derive by alternative programming or by depending on family and friends for acculturation. Festivals, parties, get-togethers and such assemblies in minority groups represented in prison in New York State are quite sensual, spontaneous, emotional, loud and musical. What we called in Texas a "setee" with its cool highclass pink tea composure would be utter drabness to most minorities whose life styles were spent in sub-cultures within large urban centers.

But the final point to be made here is that, just as life styles of minority groups in the United States reflect the survival principle within culture and civilizations as a whole, it is also relevant to note that the celebrational--with its sense of directness, spontaneity and emotion should be a consistent reality within the experience of religion.

If ever there were a spirit opposing the mood of institutionalization, is that of celebration. The drive of institutionalized power is to control without any risk whatsoever. The interest in security becomes not only legitimate but goes beyond legitimate limits to illegitimate abuses, most of which are surely known by the general public but are not protested. The institutionalized will which begins only with control has an inbuilt distortion which is only intensified in riots and rebellions--that of turning control to positive

aggression. Of course, such an aggression may be provoked, for some provocations arise in spite of humanized controls.

Nevertheless, an institutionalized will is frightened will, one which is clearly defensive, one which strangles the ordinary spontaneities of inmates for the purpose of self-protection and complete control.

The celebrational as just noted is spontaneous as a style of life, and is also enthusiastic in religious worship. Prison authorities disregard it or are quite satisfied with it because it does not on the surface threaten in any way the control of the institution. The view is as old as rulership: "Keep them happy and we'll have peace!" Believe me, Valentinus was happy to hear the Christians singing in the jails. It was only when they continued to sing during persecution their enemies became baffled and consciences were stricken. Alas, the interest of many prison officials in the inmate has moved no further than recognizing the mood of inmates. Whenever that mood is not pleasing, tightening up security or "beating some heads," as one officer made it clear at Attica, is the best solution.

For those whose life styles have consistently been passionate and generally disorganized, an opportunity to join in a spontaneous and enthusiastic worship means more than expressing the emotions and re-directing the energies from rebellion. It means enlivening the psyche, stirring the feelings and relieving one from depression. The body and the mind are also recipients of this emotional and spiritual stirring which implies that the inmates end up more healthy

in the long run from experience in the celebrational aspect of religion than from the traditional and more formal worship.

Surely, it must be remembered, however, that the rule of personality-typing takes precedence over the general effects of any aspect of the religious phenomenon. An intellectual prisoner will come at the world intellectually or generally in the same proportion to which the intellectual stands to the rest of his faculties. For minorities in prison, however, the intellectual is secondary to the privacy of the emotions and feelings because of the cultural life style in which they have had experience. Thus, if the chaplain considers cultural forms to be essential to the meaning of religious forms in worship, it would seem most necessary for him to find the celebrational style relevant and significant for minorities except for those who have special and individual predilections where the intellectual and the political prevail over the emotional. I would advise a serious appreciation of the celebrational. I would advise it absolutely except that in all means of worship even in intellectual and political approaches some feeling of the celebrational is present. The strength of my argument is one of extent. An external and visible celebrational approach to religion stirs an invisible and emotional symbol of joy and enthusiasm which in the situation of institutional neurosis is almost impossible to be created on one's own. When men are celebrating the goodness of God or celebrating at all, they are turning aside from the destructiveness of power and finding strength for reviving and refreshing the challenges of survival.

2. The Affectional and the Institutionalized Will

Every human being needs affection no matter what race, creed or color he may be. We are brought into life by a slap and we thrive on stroking from infancy right up to more symbolic forms in adulthood. Affection is expressed in many ways; laughter, looking, tone of voice, complimenting one another, mutual assistance in problems, sharing possessions, touching, handshakes, backslaps, fights, nudging, hugging, etc. The power of the human touch as well as approbation cannot be underestimated and yet our prisons where the sexes are separated maintain an unstinted assault against anything affectional between men and generally discourage it between women.

There are reasons for this of course. They are fed into the prisons from society itself. After all, prison officials as well as inmates are representatives of society. Strangely enough the male suspicion and rejection of affection as weak and feminine by and from other males finds no distinction with regard to culture. The drive for "masculinity" and the guilt for not having it move with unsullied emphasis from warden to inmate. In fact, the minorities and the poor classes of society would "out-masculinize" the most masculine heroes of society in any way that term is defined. And yet the human need for affection goes on, no matter the extent of intent of sexual ideology taught to our young.

Religious rites and rituals have often involved human touching utilizing the same manners and signs as general secular behavior. Christian love and the rituals surrounding it have

from touching to sexuality is unbroken and cannot be broken.

Thus, hands off!

If one is looking to find an easy method for curtailing homosexuality in prisons, he will not find it here as I do not believe that homosexuality is absolutely curtailable in prison or anywhere else.

Yet, it should be possible for us to talk about affection without talking about physical sexuality. Neither do I maintain that no affection with sexuality exists in prisons because it does. It seems theologically sound for religious people worshipping the One God to reflect the affection of God's love as well as His ethical instructions and His doctrine of salvation and eschatology. If one's feelings and emotions are not permitted freedom, then neither is his conscience and his soul. America with all its suspicions of the emotional and the sensitive, needs a special baptizing of our emotions and feelings within the framework of work or worship. If they are not inmates will consider religious people cold. Religion in prison has become a cold and emotionless ritual that should leave no doubt in anyone's mind as to the reason for low attendance.

Prison chaplains uplift the meaning of the love of God by cultivating warm personalities and indulging in various ritual ceremonies of the minorities, such as special salutations, hand-shakes and hand rituals, etc. Liturgies and litanies which require one to stand with his "brother" or his "friend", his musical group, his dialogues, etc., are always heartwarming and essential to good feeling.

The affectional opposes an institutionalized will which

is "cold" and mechanical and directed to an impersonal objective. Humans are in a position of drawing close to God and opposing the shame and deception of passions where their hearts are warmed on the inside by the movement of the divine Spirit. The Holy Spirit is a loving Spirit that binds broken hearts and unifies the community of affection.

THE CHAPLAINCY AND THE REDEMPTION OF THE INSTITUTIONALIZED WILL

My introduction must be the following passage from the Persecution and Assassination of Jean Jacques Marat by the Marquise de Sade by Peter Weiss--a scene from de Sade's attempt at Corrections:

"A mad animal; Man's a mad animal. I am a thousand years old and in my time I have helped commit a million murders. The search is spread, the earth is spread thick with squashed human guts. We few survivors, we few survivors walk over a quaking bog of corpses always under our feet, every step we take; rotted bones, ashes, matted hair; under our feet broken teeth, skulls split open. A mad animal: I am a mad animal".³¹

"Prisons don't help; chains don't help. I escape through all the walls, through all the shit and the splintered bones. You will see it all one day. I am not through yet; I have plans".³²

Some Critiques of Corrections and the Institutionalized Will

"It's a sick system that destroys the best efforts of everyone in it, and we decided to look for alternatives".³³

The fact of the failure of prisons is a cliche "dating from the origin of prison, repeated by top people through the last century and by at least the last four Presidents of the United States." ³⁴

The Abolition Theme

As far back as 1870 the minutes of the Congress of the American Prison Association read that Judge Carter of Ohio avowed himself a radical on prison discipline. He favored the

abolishment of prisons, and the use of greater efforts for the prevention of crime. He believed they would come to that point yet. "...and a system of imprisonment or punishment was degradation and could not reform a man. He would abolish all prison walls, and release all confined within them..."³⁵

When Clarence Darrow spoke to the inmates of the Cook County Jail in Chicago in the year 1902, he said:

"The only way in the world to abolish crime and criminals is to abolish the big ones and the little ones together. Make fair conditions of life. Give a man a chance to live. Abolish the right of private ownership of land, abolish monopoly, make the world partners in production, partners in the good things of life...there should be no jails. They do not accomplish what they pretend to accomplish. If you would wipe them out there would be no more criminals than now. They are a blot upon any civilization and a jail is an evidence of the lack of charity of the people on the outside who make the jails and fill them with the victims of their greed".³⁶

Those who proclaim the abolition of the prisons are convinced that they are instrumental only for the destruction of the inmate and do not by any means lead to wholesome return to society. In 1972 Federal District Judge James Coyle of the Western District of Wisconsin even noted that the institution of the prison is "as intolerable within the United States as the institution of slavery", and "equally toxic to the social system".³⁷

Jessica Mitford agrees with the authors of Struggles for Justice in noting "the impossibility of achieving more than a superficial reformation of our criminal justice system without a radical change in our values and a drastic restructuring of our social and economic institutions".³⁸

After Attica many were screaming, "tear down the walls". But what would be the alternative? Arthur Waskow, resident fellow at the Institute for Policy Studies in Washington circulated a proposal for a "five year compaign around the demand that by July 4, 1976 all the prisoners in all U. S. jails must be released and the jails closed". He proposed three alternatives: For those convicted of violent crimes a fenced off town (or farm) where the gates are closed in one direction only, closed to exit by the initial residents...but open to entrance by all visitors or joiners invited by those residents. For burglars, embezzlers, shoplifters, vandals, tax evaders..."even corporate executives who have given orders that resulted in poisoning the air and water with cancer producing agents"...he would have a self-governing kibbutz-like community where they would share work and income equally".³⁹

Jessica Mitford comments that such a kibbutz is bound to have certain kinks such as the necessity to "erect gun towers and guard houses around the fenced off town and the self-governing kibbutz to prevent the "residents" from walking out with the "visitors or joiners".⁴⁰ As well without a "transformation of the American criminal justice system and the society it serves".⁴¹ His alternative prisons would still be repositories for some of the same mix of poor White/Black/Brown offenders that fill the traditional prisons, for who else gets convicted of the crimes he has enumerated; violent crimes, burglary, vandalism, shoplifting?

The point runs like the general objections that were raised to utopias; they can't work because man's nature is gross

and determines the place not the man. Yet, most penologists argue that the place does indeed determine the man. The objectives of prison, as traditionally set forth by penologists, are threefold: Protection of the public by locking up the law-breaker, deterrence, and rehabilitation. (A fourth one, punishment, has virtually been dropped from the lexicon of the modern prison...although this is the only objective that prison actually achieves.)

Some Philosophies of the Chaplaincy and the Institutionalized Will

Anyone looking at the association of religions with the penal institutions would be hard put not to notice that religious goals were present at the very establishment of jails in the United States.

The prestigious Manual of Correctional Standards of 1954 in referring to the chaplain's role in the penal system subsumes his work under the heading of "The Religious Program". The Manual of 1968 addressed the more professional topic of "Chaplaincy Services". While both approaches in many minds surely imply each other, one senses in the 1968 version a more solid and developed role of the chaplain with a very strong sense of his special "service" as a professional. The emphasis after all in 1968 was the "services" which the chaplain provided in distinction from those provided by other agencies in the "correctional" prison.

But how the chaplain "serves" has two faces; how the chaplains sees himself and how those whom he serves see him. These two faces of the "how" of service can be viewed in any life where one renders some kindness or benefit to another.

Most "established" chaplains regard themselves as "Spiritual Counselors". In this aspect of service, of the traditional approach, we find almost an exclusive concentration on the "shaping of personal attitudes and faith".⁴²

Other chaplains may or may not include the traditional approach (although they most often do), but they consider themselves the activists advocating "a broader range of functions, including the task of altering the system that contributes to the inmate's situation".⁴³

Both types of chaplains serve in a hundred ways which are not possible to enumerate, which may run from giving out greeting cards and literature to inmates up to appealing to the warden in his behalf.

With respect to the role of "Spiritual Counselor", it cannot be disqualified by the prison minister. Nothing is more unique to his role than that of the teaching and interpretation of the Word of God to inmates so that they can obtain forgiveness from God when the social will seldom forgives and where their own consciences reject forgiveness. Further, the Word of God in its "telling" function reminds them of a reconciliation and acceptance which is above the punishment society wishes to put upon them. "With the acknowledgement of acceptance by God, the inmates make it possible to experience inner joy, peace, and love not only with God but also with their fellow inmates,"⁴⁴ an achievement which in the opinion of Carl Hart is one of the criteria of being a prison chaplain.

The "Spiritual Counselor" is extremely effective in his work of reaching the inner man, of enriching the interior and broader qualities of the character and personality of an inmate. He is effective in the assurance of order and security he can give to human lives and expectancy of response to the inmates' needs and appeals. The "Spiritual Counselor" upholds the truth of the myth of the power of God and demythologizes in relationship to the demands of inmates, who in their different ways have felt the dehumanization both of the society and of the prison.

If prisons are reformed to the point of administering more penalties than punishments, his teachings and responsibilities will be less instructive than they will be community related. It seems plausible to assume that if the state system continues to float intermediate programs between the prisons, parole and prison ministry has to be regarded as continuous throughout the various programs and strongly recommendational throughout the entire process. The Community Chaplaincy system recently set up in the state and mostly operative in the New York City area has great promise of setting a model for a systematic flow of ministry from inside the prison to outside on the street.

As far as it goes, the "Spiritual Counselor" performs a most important and irreplaceable service but unfortunately this kind of service is insufficient and too limited a vision of the prison ministry.

A prison is a corpus of an organization which has many parts. Any facility includes not only the inmates, but guards, the staff and the warden as well. All live and behave in response to one another. Administration and administration officers are not incarnations of pure and abstract perfection, and power of custody does not justify itself merely because it is the power of custody. Things are good not by their title but the "ways" in which titles function in relationship to the treatment, inspiration, and rehabilitation of men. All

human power tends to corruption. It is the requirement of chaplains to go beyond the range of self-definition of "Spiritual Counselor" and minister as well to the complete hierarchy in which they work.

The image of the prison ministry called activist but which I shall call "the redeeming will" desires not only to give spiritual counseling but is committed to "altering the systems that were pro-establishment".⁴⁵

The chaplain must be constantly aware of the tremendous suspicion of authority for many inmates. This is one of the elements constituting the culture of poverty. It is also time that the society acknowledge that the social will has not delivered what it has promised. The inmate is not accustomed to advocacy of any kind. He is rather accustomed to advocacy where one goes from one situation to another and life is subject to the brevity of time.

In that case, advocacy for the inmate is at one profound significance and greatly suspicious, for his life has been heavy with trickery and deception. He is also extremely aware that the social will has branded him as a victim of some of its own concepts by taking some trait about him he cannot change to reject and destroy him.

For the inmate, if advocacy is not possible then the "Spiritual Counselor" ought to be impossible. What sources of

power others can find at home or in their communities, the inmate cannot. It is not a case of what he never had becoming the essence of his need. What inmates miss in this society is so fundamental that this absenteeism has moved into the center of their spiritual meanings. When they find the missing elements they immediately know what it is they have missed. And they experience this advocacy as a mythicized moment, a brief but meaningful visitation of the Holy.

In light of this advocacy a chaplain rises or falls in his success with inmates. He must sink or swim on the basis of his ability and courage to oppose what is obviously brutalizing, dehumanizing and institutionalizing about the prison situation even if it is disguised in the stresses between Muslims and Christians, and to be curious about what is not so obvious.

If a prison chaplain sees the prison scene as one of Blacks against Whites, minority against majority and the reverse, and lets such tensions determine his ministry, he will not be an advocate or even a minister of any kind.

To be an advocate is to redeem, that is, to purchase with one's own being the hope, the freedom, the possibility of another life. When a redeemer will, he wills by making a decision between conflicting tendencies, which, in this case, are the keepers and the kept. To be a redeemer means to decide that either side of conflicting tendencies is possible, for his judgement and that in the case of a redeemer for Christ, those words of authority that represent the will of God decree our role as redeemers.

"I am putting my words into

your mouth...I am setting you
over nations and over kingdoms
to tear up and to knock down...
to build and to plant".
(Jer. 1:10)

A SUMMARY OF THE THEOLOGY OF PRISON MINISTRY

Theology should include the Biblical (or Koranic), the existential and the experiential aspects of meaning. Jesus Christ as Redeemer includes them all in his Person and in His appearance in the Holy Spirit.

For prison ministers theology must be directed at the dehumanizing tendencies of institutionalization and the role of the chaplain as advocate and redeeming will.

Institutions are not innocent, pure or perfect. They are essentially as oppressive as the social will that spawned them. In fact, institutions are a more distinct embodiment of the general social consciousness of the society of which they are a part. Institutions in particular are slow to change any program on which they survive. Their ability to change is their ability to will. And when they change they move like small wheels, the larger wheels of the social will is accelerated because it is taken for granted and legitimized by religious ultimates and never seems to will within the passing of time. Institutional wills are mostly self-sustaining wills but for that reason they are always capable of becoming institutionalized will which dehumanize and destroy those who work and live within them.

The correctional system is an institution whose primary aim of punishment is indicative of its role of an institutionalized will of the first order. Chaplains of this institution being religious are easy accessories to the institutionalizing will of the penal system. Much of the chaplain's temptation to institutionalization derives from the close relationship of sin and crime and thus

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the easy connection of crime and punishment in his mind.

The hope that might dash this obsession with crime and its sin and punishment is to recall:

1. The Old Testament redeemer acceptance of the rescued slave
2. The work of Christ and his self-sacrifice of redeeming love
3. The peculiar and oppressive culture of poverty experienced by minorities in this country and the world

These recollections as the focus of the redemptive will can be cast into three modes of worship and self-presentation; the mythological, the celebrational and the affectional; all three of which can oppose in their spirit, the coldness and lamentation of the spirit of the institutionalized will.

In order for this to come to pass, the chaplain must transcend his role of "Spiritual Counselor" to that of advocate of "the redeeming will", without which his effect upon the inmate, the administration or the social will, will be fatally out of keeping with God's command to "tear up and knock down...to build and to plant".

SIN AND CRIME

Sin and crime are indissolubly related in the public mind. Both sin and crime presuppose rootage in myth. One who commits a "crime against society" is dimly aware that he is committing it against a higher and illimitable realm of meaning which is impossible for him to completely grasp even though he may yet call it nothing but "society". Given the concept of society held in phenomenological analysis to the effect that social reality can be mediational of religious world-views, crime is tantamount to sin.

Some reflective people refuse to accept the concept of sin as being viable for their understanding of the moral problem of the universe. They place the ultimacy of moral and ethical offense at the door of relations of the individuals and groups with one another or at the fragile "precariousness of human life", etc.

But anyone who has not gone beyond his parents in awareness of who he offends to the fact of the perfection of God has not really viewed the depths of his vileness nor viewed the height of his possible deliverance from it. Crime has to be set over against a sense of the ultimate moral nature of the universe in order to see its rank destructiveness on one hand and its possibility of being overcome on the other. Man is not being merely responsible to the social will but is also responsible in his motives and acts to the redemptive will. Against the social will he commits crime. Against the redemptive will he commits sin.

Essential to the meaning of sin is the concern with "what God wishes me not to do". Essential to the meaning of crime is the concern with what society would not wish me to do. Utilizing the stance that crime must be set over against the sense of the ultimate moral nature of the universe, therefore, the position of this paper is that crime is an offense to God as well as to society. Sin, of course, is a religious term which signifies "transgression of God's commands" and "missing the mark". Obviously the concrete side of God's commands to flee sin takes shape in social organization and structures. Yet, the ever present possibility of idolatry, of validating society by definition making crime committed against it always evil or always self-destruction, must be recognized.

What society considers criminal may be criminal of society but not really criminal. It is a fact that for the most part American society has been criminally negligent in insuring domestic tranquility, providing for the common defense and promoting the general welfare of minorities in its midst. It is clear that civil disobedience is justified at points where the state has sought to destroy its citizens either by withholding the rights of life or aggressively destroying those privileges citizens have to life. To consider the right to life under these conditions to be a "crime" is to undermine the system of law and to make it as whimsical and destructive as those who consider laws to be merely the declaration of their own existences.

Often the Chaplain, whose mind has become institutionalized will, unconsciously (and sometimes consciously) identifies sin and crime; and crime will for him always be defined in terms of

charges for which the inmate is sentenced and not for which the social will remains unsentenced.

The greatest and most curious twist of the mutual implication of sin and crime takes place when a white chaplain, consciously or unconsciously, holds a racist view of minorities; for then he will consider their crimes to be sins merely by their being born. He will perform his services without commitment and his actions will be sinful by fear and default. And because he is pledged to God's work he commits the greatest spiritual crime!

PUNISHMENT

Karl Menninger in his book, The Crime of Punishment, describes our need to punish in the following words

"It is natural to resent a hurt, and all of us have many unfulfilled wishes to hurt back. But in our civilization that just is not done - openly. Personal revenge we have renounced, but official legalized revenge we can still enjoy. Once someone has been labelled an offender and proven guilty of an offense he is fair game, and our feelings come out in the form of a conviction that a hurt to society should be "repaid".⁴⁶

" This sentiment of retaliation is, of course, exactly what impels most offenders to do what they do. Except for racketeers, robbers, and professional criminals, the men who are arrested, convicted, and sentenced are usually out to avenge a wrong, assuage a sense of injury, or correct an injustice as they see it. Their victims are individuals whom they believe to be assailants, false friends, rivals, unfaithful spouses, cruel parents - or symbolic figures representing these individuals".⁴⁷

From the fact of social sympathy, or Einführung, we know that the social will is comprehensively sensitive of itself. Every individual member of society is conscious of the need for self-protection. That need for self-protection is for every member of the society, although never to the same degree. That would have to be or else we would not feel the need of punishment for offenders.

Our moral sense is also synthetically grounded. We consider life and limb (property also for some) to have ultimate implications. We cosmicize our individual consciousness. When our lives, and the lives of others are threatened or denied existence, they are also denied their sacrality. Our reaction is to

punish the denier, since he must have known of that sacrality to have denied it to someone else. Our certainty of his awareness of this is reminiscent of the Old Testament injunction: "Him who sheddeth man's blood, by man must his blood be shed".

Menninger understands the need for punishment and proposes an alternative simply because punishment as such serves the purpose only of obscuring the reason for the punishment in the first place and distorts the intention of changing the offender. Instead of punishments he proposes penalities. He writes:

"Certainly the abolition of punishment does not mean the omission or curtailment of penalities; quite the contrary. Penalties should be greater and surer and quicker in coming. I favor stricter penalties for many offenses, and more swift and certain assessment of them.

But these are not punishments in the sense of long-continued torture--pain inflicted over the years for the sake of inflicting pain."⁴⁸

"Vengeance is Mine, Saith the Lord". That means surely that we feel it, but that we are not permitted to play God or to rule in final judgement over the lives of others.

The redemptive will of God, of whom every Christian man is an agent, is to see that a man can become something other than what he is; for what he is is not absolute. Although men seem ever so slow in changing and some never do, we must believe that it is possible Reality for them must always exceed their understanding. We must not be confused with the thought that time is con-existent with the movement

eternity or the entrenchment of despair to be the rooting of nature.

Our hope is in God; and if there were no one else to hope in, that would be good enough. The power He gives permits us to leap over the problems of the market, the slave dealer and the offender and trust in the good, the righteous and the changing.

In advocating for some deep and entrenched lives, we must decide whether the power of God is all powerful and worth advocating or that it is not. If it is, the seeming endless disappointments must not deter our wills; if it is not, the social will by itself, with all our knowledge of the social sciences, is painfully inadequate.

REDEMPTION AND CORRECTIONS

"We face a real problem with prisons", says California Governor Edmund G. Brown, Jr. "They don't rehabilitate, they don't deter, they don't punish and they don't protect". (Times)

The prison system in America is not only a failure in the ways that Governor Brown has cited, but it is a highly expensive failure. Book after book, article after article, study after study has noted this fact. The country spends more than \$1 billion a year to confine and "correct" 220,000 convicted offenders in state and federal prisons, and more than half of them will wind up back behind bars after their release. The traditional answer of separation and even physical suffering even fails to deter crime. The new trend sees to "away from unrealistic hopes for rehabilitation and toward a harder-eyed reliance on prompt and evenly dispensed prison terms as the best medicine for criminals".⁴⁹ A New York sociologist and prison expert, Robert Martinson, accented this point: "What we need is swift, sure, just justice--a system with milder but more certain punishments for more of us".⁵⁰

Rehabilitative programs run from those that just keep the inmate behind bars and dehumanizing him to those, such as the Metropolitan Corrections Center in San Diego, where college educated "correction officers" wear blazers and inmates live in "rooms" instead of cells.

And yet, even this latter situation, says sociologist Martinson, who has completed an evaluation of virtually every known rehabilitative technique, and others like it are nonsense. His conclusion is unequivocal in his book: "With few exceptions the rehabilitative efforts that have been reported so far have no effect on recidivism"⁵¹ Obviously then, the problem in the view of the sociologist like so many other students of criminology, is recidivism. But that view occurs when one focuses mainly on the correctional facility itself as the cause of rehabilitation.

When we relate the prison chaplain to corrections, we cannot avoid adding to both the chaplain and the corrections doctrine the fact of the "facility" or "wall" or however one may refer to the physical realm of the prison itself.

How can one think of corrections without taking its "place" into account? In fact, it is precisely the "place" which becomes quite effective in the assumptions of punishment for many penal officials. I have often remarked on why prison facilities are so dull and drab, a thousand light years away from anything responsive in art. There would seem to be a general campaign against anything reminiscent of painted walls, poetic posters or interesting paintings on cell blocks or in prison vestibules beyond those hung in the entrance to be sold to buyers. The point is that the physical atmosphere of circumscribed space creates a psychology, a world view of freedom and

limitations which becomes uninternalized. It is probable that the inmate, seeing himself as immoral, internalizes walls and "space" more than we do, building new walls and spaces inside of himself which have the effect of suffocating and negating him as well as judging him.

Thus, corrections understood in terms of the facility alone, cannot become the focus of the redemptive will.

When we spoke of redemptive will we spoke of the essential role of Jesus Christ in his function as Savior as the "ransom" that was acceptable unto God for our sins and rejections of God's nature and work. To whom the ransom was to be paid obscures the issue, but there is need of someone to place himself as a "go-between" to become a deliverer, a man for others. This is surely a part of the idea of divine redemption which cannot be avoided in the redemptive will. Analytically the redemptive will must consist of three parts:

1. God whose strength and power permits and even desires that redemption be accomplished for man.
2. The Mediator whom God, looking at him in good pleasure, accepts in place of another.
3. The Offender, who has transgressed not only the law of God but the law of the social order or nomos as well.

The prison chaplain, then, in his role as advocate to the offender, is an analogue of the priestly function of every committed Christian whether in or out of the institution. Witnessing to the world and carrying the Good News, without which this world cannot hope to be changed or saved, is tantamount to being burden bearers or advocates to the many strangers to whom our lives are guided. Whether that witness should be

in certain terms of the message or in action or within both by degrees is a matter to which we must now turn.

A. THE REDEMPTIVE WILL IN PROCESS

Clearly if the redemptive will is construed in three parts, those parts are necessary to one another. This paper comes from the view that the will which is redemptive is God's will set within the eternal vitality of His righteousness, intentions and love. I feel without reservation that man, in all his sin and crime and arrogance, is God's creation like all that exists is His also. "The earth is the Lord's and the fulness thereof..." I consider therapies to be helpful but also to be limited, because they do not raise the issue of faith and commitment to the infinite God.

In the last analysis, it is God Himself who saves the world as it is God who will ultimately destroy it, despite man's powers. I do not hold to the view that man's ways and activities, thoughts and reflections, perceptions and appreciations are of themselves binding upon God to redeem him. God, being the power which is thoroughly unhampered and unhassled, is the richest source of a will that is free. If to be free is freedom, then, in Him, freedom is rhapsodic, stirring and flourishing with joy! Those special ways in which God moves His will towards us as objects of that will are in the chambers of man's reasoning, strange paradoxes since when God wills in the world his will is relevant to the time, place and circumstances of His children and yet

at the same time not subject to that time space or condition.

Thus, I reject those theologies of God which, for the purpose of understanding God's sincere relationship to time, like Hartshorne, must place God's activity at least in reciprocal dependence upon temporality and finitude in order to declare him close, intimate, and relevant.

But unfortunately such a view, while bringing God close to the time context for His active immanence, fails to account for the need of the peculiarity of His transcendence in broken and wrecked lives, and in the need for the reclaiming of the lives of offenders.

Therapies, programs and activities, like man's world in general, all imply the assumption of the goodness and rightness of society in general and presuppose the social nexus as the locus of orderly conduct in particular.

What is considered to be temporality in theology can be compared to social relations in sociology since the need for many theologies to have God warmly immanent implies the associated need to hold Him in temporality. Unfortunately what they miss is the theological fact that the resolution of troubles does not come only in the variety of proximities of social relationships, but also in a special kind of social relation which is symmetrical and political.

Mytholization

Whether a prison minister is first motivated consciously by the "call" of God to the prison ministry would not probably be the concern of an investigation or denominational accrediting committee. It is clear, however, that the prison minister must become equipped, deeply committed and well prepared in order

to deal with what may be called the "myth" in philosophical and theological circles before he ventures far into his work. In Black churches the need for the myth is turned around to the phrase "one must be equipped with the Gospel before going to represent the Lord".

Ultimate categories are fundamental to the significance of religion. Religion expresses these ultimates in terms of myth. All I mean by myth here is a type of discourse which tells the persons and events which possess ultimate importance. I do not mean at all that a "myth" is not true. In fact, I insist that the one concerning the Almighty God as revealed in Jesus Christ is truth itself. Not that He does not reveal Himself in lesser ways in other religions; but in the power, work and word of Christ, He has supremely revealed Himself. If the word given to us in scripture is not true, then the redemptive will is not possible and there is no hope anywhere in the world except in the illusion that we hope--a condemnation to desperation. One therefore should not fear a stance which is not "scientific", for science consults only one aspect of reality. Science has its own "myths"--although it does not use the word. If prison chaplains consider the work they do for inmates to be only a matter of "helping with their problems", the creative vision inside the person may be lost. The myth of the power of God is essential to empower the mystery inside the soul of man.

Demythologization

Yet, in some senses the vision of myths become implausible not just to a scientific world view but to a moral vision whose

content is forgiveness and hope. One must be careful in determining what one demythologizes and for what reason he does it. Much of what goes for demythologizing is reality. If the divisions of our knowledge maintain for us the plausibility of a sacralized universe while we demythologize, it may be worth the effort to demythologize. If certain aspects of our myths make credulity difficult or impossible and our feeling for the sacrality of the world and the power of God is forgotten, then we cannot avoid to demythologize. It is also true that all that can be known is not discovered at once. So one must be careful of the extent of demythologization so he won't be left affirming ignorance. Those ordained in the work of God cannot afford to permit expanding "knowledge" to deflate his faith. There is no power in the disbelief of divine power, no matter its cosmic ramifications.

The duties of any Chaplain need to be stripped of any possible myth of self-righteousness and ethnocentrism, but no chaplain should permit his acts to be ground down to mere matters of duty and maintenance even if with the rationale of "helping others". All the conjugations of that phrase cannot avoid certain myths of ethics. One receives too few "thank yous" and too much forgetfulness in life to let his work be stripped down to the bare minimum of "helping others". Only a message from on high which promises rewards beyond ingratitude and remembers and never forgets can make our actions ultimately valid.

Introduction of Proposed Unified Chaplaincy Program Model

The following components were correlated and finalized for presentation to the Division of Criminal Justice Services of New York State who represents the conduit agency of Law Enforcement Assistance Act (LEAA). Encouched in the proposed program proposal entitled, "Unified Chaplaincy Project" are the following objectives:

1. That the deliverance of religious and spiritual services through the established Division of Ministerial Services, the organized, reconceptualized and revitalized as a meaningful resource to the inmate population of the New York State correctional system.
2. It is proposed that Chaplains must relate effectively to the ethnic, cultural and racial realities of the inmate population, because it is clearly important to select persons for the Chaplaincy Program who are capable of relating effectively to inmates of diverse ethnic, social and cultural backgrounds. When possible, practitioners and religious leaders will be provided from the inmate's specific faith.
3. In coordination with the hiring of new chaplains with special and appropriate skills, an intensive training program will be launched to improve the effectiveness of the entire chaplaincy staff.
4. In order to ensure that the legitimacy of diverse belief systems be recognized a descriptive manual will be prepared and distributed to all staff. This manual (Religious Handbook)

provides extensive descriptive and background material on all religious groups represented throughout the inmate population.

5. All chaplains must be involved with the whole man. This requires that chaplains be more accessible to whatever problems or questions inmates may bring to him. It also means that chaplains must serve the needs of the inmate in affirming feelings about himself and his place within a meaningful community as the member of a racial, religious or cultural group.

6. It is important that the chaplain be defined and become a person to whom the inmate and staff can turn to in time of need, grievance or institutional difficulty. By virtue of his location within the correctional system, the chaplain is in a position to have a different credibility for the inmate than other correctional practitioners. It is time for that strategically advantageous position to be actualized in terms of enhanced impact in their relations with inmate and staff.

7. It is proposed that this model will enable chaplains to relate on a vigorous and habitual basis to the religious community from which inmates come.

It is proposed that an adequate and encompassing administrative manual be designed for consumption of all chaplains and staff personnel.

This proposal has the intention to make real for inmates their God given rights and to ensure the First Amendment which guarantees freedom to exercise their religious beliefs. It further addresses itself to the existent deficiencies which now exist.

UNIFIED CHAPLAINCY PROJECT IN
NEW YORK STATE CORRECTIONAL FACILITIES

Unified Chaplaincy Project (Model)

The chaplaincy program was established within the New York State Correctional Department by the legislature in response to one of America's cardinal principles - religious freedom. The founding fathers of this republic recognized religious diversity and the inalienable right of every citizen to express religious beliefs without fear of oppression.

When the Attica prison rebellion surfaced in New York State, September 9-13, 1971, inmates submitted a list of grievances. There were 28 items listed. Item number 7 was perhaps the most succinct: "Allow true religious freedom." To dramatize their hostility concerning this issue the inmates desecrated the chapel. In the official report on Attica issued by the New York State Special Commission some significant trends were cited which pointed up the irrelevancy of existing religious services.

- a. Only 15% of the inmate population attended services on a regular basis
- b. Inmates convicted of violent crimes - 62%
- c. Ethnic ratio: Black 54%, Puerto Rican 9%, White 37%
- d. Inmate population was 2,243
- e. Chaplains: Two full time ministers and several part time chaplains
- f. No Black Muslim minister or worship center. They had to gather in the yards for services.

The Attica prison picture is symptomatic of our correctional institutions. We must begin to provide a relevant ministry that transforms lives.

Recent studies have revealed that a high percentage of the inmates were former residents of large urban centers such as New York City, Syracuse, Buffalo, Rochester, Westchester County, etc. Furthermore, the majority of the inmates are members of minority groups: Blacks, Hispanics, American Indians, Orientals, etc. The Islam inmate population has continued to increase rapidly over a ten year period. A large segment of the population join Islam after entering the penal system through conversion. Those persons outside of this group have often been isolated by converted inmates and labeled as misfits. Chaplains are caught up in this divisive religious hostility. Thus, many of the chaplains are unable to minister effectively to whole populations due to lack of rapport and to cultural alienation.

Historically, the functions of the chaplain have been a correctional back-water, a matter which has been largely overlooked. As a result, the delivery of spiritual and religious services within the prisons has not kept pace with changes taking place in the outside society generally or in the religious community in particular. Typically, one Protestant and one Catholic chaplain have been allocated to each large facility, with services to Jewish inmates provided by a part time Rabbi. It has traditionally been felt that this triad of religious practitioners could adequately provide for the religious and spiritual needs of the entire inmate population. For the most part, the present role of the chaplains in the New York State correctional system limits their activities to counseling with inmates and staff, pushing unnecessary papers, and the

holding of religious services, being a "religious presence", and occasional advocate of the overlooked needs of a particular inmate. Until recently the chaplains were entirely of the white race and belonged to the "mainline" religious traditions, those reflected primarily by middle-class White, English-speaking populations. Approximately half of the the chaplains are White Roman Catholic priests. There are 13 part-time Jewish rabbis. The rest are Protestant except for one recently hired Black Muslim minister. Three are Hispanic.

The Protestant chaplain is typically provided with an ineffectively eclectic role which includes providing for a large residual collection of non-Roman Catholic groups, including Mormons, Seventh Day Adventists, Christian Scientists, and, more recently, Muslims. Such an approach cannot be truly adequate for the members of the various faiths involved, and the allocation of a single chaplain to fill all these needs must imply, for many, that their religious beliefs are of little consequence within the prison.

Racially and culturally, the traditional prison chaplain comes from a different world than that of the inmates; this means that he is less likely to be someone with whom the inmate can identify as a genuine source of help. It has become clear that the present allocation of chaplains is grossly incongruent with the inmate population. While chaplains have ministered conscientiously to those of their own faith, they are in no position to relate effectively with members of other cultural and religious groups, and many chaplains feel inadequate in attempting to do so. Well they might; their task has become

all but impossible for even the most conscientious worker.

While most inmates are Black or Puerto Rican in background, there were no Black chaplains employed by the Department until June of 1973; there are now four. The social and cultural, if not spiritual, distance separating inmates from chaplains is therefore particularly evident in the case of Black inmates. Because organized religion is an important ingredient in many urban Black communities (especially for the women of these communities, who may be the mothers, wives or companions of inmates), the Black church represents a critically important resource to which correctional chaplains should relate. However, as the system is currently structured, there is no mechanism and little encouragement to the resident chaplain to relate effectively to the religious organizations which may be important to inmates.

For many inmates, the chaplain appeared as someone whom the Department had installed to provide a semblance of religious services as guaranteed under the Constitution. Many inmates view the chaplain as a representative of the Department rather than as a representative of God. The present organization of chaplaincy services tends to create such perceptions, as it provides little opportunity for the chaplain to address the inmate as a whole man. Ironically, for many facility administrators, the chaplain remains a churchman, outside the main stream of Departmental affairs. The fact is that the chaplain's role is ill defined, ambiguous, and marginal. His functions, to the degree that they have been defined, are too narrow to include inmate advocacy. Committed to serve both church and

Department, the chaplain may be subject to conflicts in his relationships with inmates. It will be suggested below that some of these difficulties should be addressed by diversifying and enlarging the chaplaincy staff and by defining the Chaplain's role more explicitly.

~~Note~~ It is in this context that the Muslim faith has gained importance as a religious phenomenon within the prison.

Statistics reflecting inmate religious preferences are gathered upon inmate reception and therefore do not include those who have converted to Islam after their arrival, or those who may be reluctant to state their Islamic allegiance. Such figures therefore under-represent members of this faith. It is suggested that the Muslim faith has grown within the prison community because it is relevant and responsive to inmate's needs and organized to meet them, both in the prison and in the community after inmate's release. An important and contemporary indigenous movement has sprung up, one which addresses the needs and the world-view of a significant element of Black inmates. The results are impressive. True believers of the Muslim faith are inmates who have been transformed and who leave prison with a motivation and an inner strength for positive action which never existed before. They have a goal, one which leads them not just to improve themselves, but to contribute to the creation of a new community of fellow believers. In at least some cases, they leave prison to enter that religious community, and it is well to note the similarity between branches of the organization within the prison and those in the community. A transition vehicle is established which

provides the Muslim with a continuity of experience to the community outside prison. In the community as well, all aspects of daily life and activities are centered around the Temple. This is, of course, a pattern characteristic of the devout of other faiths as well; the point here is that the Muslims have established an organization which is appropriate to the inmate's past, to his experience, and to his beliefs.

An articulate reconceptualization is first necessary if the role of the chaplain is to be revitalized as a meaningful resource to the inmate. The structure of chaplaincy services will then need to be recognized accordingly. The sections which follow represent these efforts.

PROPOSED MODEL FOR MINISTRY

The Department of Ministerial Services proposes to offer innovative programs within a pluralistic setting. We do not intend to ignore the religious streams that have given birth to ferment in the correctional institutions. Therefore, this proposal is designed to outline a comprehensive religious counseling service that will reverse customs and traditional patterns.

We affirm the fact that inmates are human beings created in the image of God. They have been judged by peers and confined to institutions for rehabilitation. In order to uplift the dejected we intend to assist prison personnel in restoring fractured lives. Each inmate must be able to find true identity.

On the basis of available census data from the State the inmate population is approximately 14,000. A breakdown of this total reveals some startling trends.

- a. High percentage of young inmates between the ages of 21 and 39
- b. Majority of the inmates have limited educational training in skilled professions
- c. Young offenders who use drugs frequently
- d. About one quarter of the inmates have strong family ties
- e. Ethnic ratio: Blacks 60.8%, Hispanics 13.9%, White 24.9%, Other 0.4%
- f. Religious preferences: Roman Catholics 4,450, Protestants 5,889, Jehovah Witnesses 40, Non-religious 1,265, Black Muslims 837, Orientals 17, Religion not stated 149

The previous attempt to serve inmates on the basis of old religious categories proved to be obsolete. Even though there are different religious groups in the prisons. The inmates have developed a sense of tolerance and a desire to expouse religious principles openly in worship centers.

In order for chaplains to be effective in the future, they must be trained in the area of team ministry. They must not look at inmates in terms of religion, but rather as children of God, men and women on a pilgrimage journey.

There is an obvious lack of professional orientation for professional staff. Thus, most of the chaplains are forced to face daily problems with limited skills and often on the basis of what is expedient for the moment.

Since most of the men and women are from urban centers, chaplains must be educated about family life styles, educational deficiencies, nature of crime syndrome, drug culture, judicial system, etc. We expect to enroll chaplains in an intensive training course each year.

Chaplains must be sensitized to the needs of inmates in

terms of identifying the causal factors that led them into criminal activities. Sensitivity courses will be offered to staff. This will help them aid the inmates in problem solving.

MODEL OBJECTIVE

It is proposed that the delivery of religious and spiritual services through the chaplaincy be organized around the following points:

1. The chaplains must relate effectively to the ethnic, cultural and racial realities of the inmate population. Because it is clearly important to select persons for the chaplaincy who are capable of relating effectively to inmates, personnel selection will be an important feature of chaplaincy reorganization. When possible, practitioners should be provided from the inmate's specific faith. In coordination with the hiring of new chaplains with special and appropriate skills, an intensive training program will be launched to improve the effectiveness of the entire chaplaincy staff.

In order to insure that the legitimacy of diverse belief systems be recognized, a descriptive manual will be prepared and distributed to all staff. This manual will provide extensive descriptive and background material on religious groups found within the inmate population.

2. The chaplain must be involved with the whole man. This requires that the chaplain be more accessible to whatever problems or questions inmates may bring to him. It also means that the chaplain must serve the needs of the inmate in affirming feelings about himself and his place within a meaningful community and as the member of a racial, religious or cultural group.

3. The chaplain should be a more active inmate advocate.

It is important that the chaplain be defined as a person to whom the inmate can turn in time of need, grievance of institutional difficulty. By virtue of his location within the correctional system, the chaplain is in a position to have a different credibility for the inmate than other correctional practitioners. It is time for that strategically advantageous position to be actualized in terms of enhanced impact in their relations with inmates.

4. The chaplain must relate on a vigorous and habitual basis to the religious community from which inmates come. This refers as much to the Puerto Rican as the Black inmate. Part of the problem here, of course, has to do with the geographical isolation of the facilities themselves. This has led in turn to an increased cultural and social distance between chaplain and inmate and a communication gap between the chaplain and the religious representatives of the inmate's community outside prison. When the chaplain relates to the religious representatives of the inmate's family in resolving a problem with that family, he provides a service which is not entirely available elsewhere. Similarly, the parolee in the community can turn to a chaplain in the community for services which are unavailable from parole personnel. This is the case because the chaplain, as a member of the parolee's religious community, has a different credibility for him. Citizens can provide services to the inmate or ex-inmate which are unobtainable from those who represent the correctional system; and among citizens, the services which may be provided by chaplains are unique. These services, however, are to be available on an

optional basis only to those for whom they have real meaning. For those inmates and parolees without strong religious ties, the existing array of secular service agencies, including the parole organization, will no doubt provide the most appropriate method of assistance delivery. When a variety of options are open to the inmate or ex-offender, he can choose those services most appropriate to his needs. It is because the availability of services for the religious inmate has been inadequate in the past that an effort is here made to strengthen that component and correct that deficiency. For those for whom religious experiences and affiliations have meaning, these services may be extremely important. It is through these relationships and spiritual experiences that the lives of some are transformed, and while such transformations cannot be deliberately planned, they can be encouraged through the availability of different options, each of which will be appropriate to some persons in the target population.

This proposal has the intention of making real for inmates the First Amendment guarantee of freedom to exercise religious beliefs. Not through intent but nevertheless by result, this important constitutional guarantee has not been fully provided for all those members of the diverse faiths and religious denominations represented within the inmate population. This proposal addresses this deficiency by means of a design for systematic and comprehensive reorganization, the basic elements

of which follow:

Model - Responding to Crisis

This department intends to implement a relevant ministry among inmates within the context of a state wide plan that encompasses three geographical districts;

1. Syracuse to Buffalo, Elmira and Rochester
2. Coxsackie to Clinton, Rome and Comstock
3. Hudson to Westchester County - Connecticut line to Binghamton

The Circuit Rider Ministry is being proposed for the following reasons:

There are 16 correctional facilities including work camps. Based on population figures, the average facility would have approximately 800 inmates. The present chaplaincy staff ratio is inadequate. There are not enough man hours in the day for adequate coverage.

Each Circuit Rider will be assigned several institutions. He will visit them on a regular basis for the purpose of coordinating the work of resident chaplains. Current staff figures for resident chaplains in correctional institutions:

Protestant - 13 full time and 5 part time

Roman Catholic - 14 full time and 6 part time

Jewish - 12 part time

Some of the essential items in the portfolio of Circuit Ministers:

- a. Evaluate existing services in institutions including worship, counseling, etc.
- b. Elicit inmate response to services
- c. Assist resident chaplain in revamping services
- d. Confer with other correctional officials about enriching services to inmates

e. Analyze problems for Director and submit recommendations weekly

The resident chaplain can call upon Circuit Riders to assist in some other ways. Through the process of collective thinking this team of professionals will be able to share common experiences and augment existing programs. An important feature of this program is the Black Muslim minister. We hope that he will be in a position, because of religious orientation and rapport, to discover the priorities within Islam which can be channeled through an enriched ministry for believers based on religious freedom. We intend to have his input shared among the staff. This way we can have a team approach to the Muslim community.

Demographic and Geographical Composition

District 1

Syracuse - Buffalo - Elmira - Rochester

Black Muslim - 1

Protestant - 1

Hispanic - 1 and 1/2 part time

District 2

Coxsackie - Clinton - Rome - Comstock

Protestant (Black) - 1

Black Muslim - 1 and 1/2 part time

Hispanic - 1

District 3

Hudson - Westchester County - Binghamton

Protestant (Black) - 1

Black Muslim - 1

Hispanic - 1

These chaplains, known officially as Religious Coordinators will serve as ecumenical personnel in Districts 1, 2 and 3. Some of the basic duties will include:

- a. Program developers on an ecumenical basis. Institutions within the District will share in a planning process focused on religious diversity.
- b. First goal is to bring about a ministry of "wholeness" to people who feel isolated, confined to status quo.
- c. They must be innovators in terms of designing new projects in the areas of music, drama and group dynamics.
- d. These coordinators shall be responsible for establishing direct lines of communication with community chaplains. Through this process inmates returning to society can be helped in terms of job placement, education, and family services.
- e. A research and evaluation unit will be established to aid Director in achieving objectives.
- f. A curriculum unit service in advisory capacity shall assist the Director in formulating plans for educational institutes for personnel.

Staff Composition

Roman Catholic - 1

Protestant - 1

Black Muslim - 1

Rabbi - 1/2 part time

Community Chaplains in Key Urban Centers

A vital part of the correctional rehabilitation program is the re-entry process. A high recidivism rate among ex-offenders is indicative of a tremendous breakdown. We have established the fact that most of the inmates are from urban areas. Upon

their release from prison the first stop is home - usually the inner city. Many of these neighborhoods are slums and trapped in poverty cycles. Only a few of them are able to link up with community services and avoid the crime syndrome.

We believe that a bridge can be built to salvage lives by employing a team of community chaplains on a part-time basis.

Community chaplains are just that: chaplains whose congregations are located in the communities from which most inmates come. They are persons whose base is already firmly established in the local community, and whose particular value for this project is that they are well integrated into the community fabric. This community basis would not be jeopardized by employing any one of them more than one-half time. They would provide a contact and resource within the local community for resident and area chaplains. The community chaplain might be contacted by any institutional chaplain who needed assistance or information in the resolution of a problem related to the inmate's home world. Similarly, the community chaplain would provide a supplementary resource for the parolee in need of help with domestic, religious or other personal problems. Such services would not conflict with resources already provided by counselors or parole officers, but would provide an additional resource to the parolee. The intent is not to supplant institutional and parole services but to augment the total services available to those who have special identification with a particular religious group. The concept involved in utilizing community chaplains is to take advantage of their valuable position and expertise within the local community without

jeopardizing their community ties through over-use or over-identification with the correctional system.

11. Any resident or area chaplain would be expected to contact a community chaplain to assist in the resolution or clarification of any appropriate inmate problem which might come to his attention. In those cases in which there is no community chaplain within the inmate's home town - as would be the case in rural areas - the resident chaplain would be expected to contact some other pastor in that local community to request assistance. It is only because of the volume of anticipated work load in metropolitan areas that the part-time employment of community chaplains is deemed justified. For the resident chaplain, what is perhaps most important is the expectation that he should relate to churchmen of the community as a normal and routine part of his duties.

12. The community chaplain, it should be pointed out, is more than a contact man in case of need. He is someone who would counsel the inmate's family as needed and who might aid in developing resources, such as employment and residence opportunities, for him pending his release. In many cases, of course, he would refer and distribute these activities to those of other churches in the same area, according to the affiliation of the inmate and his family.

Community chaplains would be chosen from different parts of the state proportionately to the distribution of inmates from these same areas. Accordingly, the major metropolitan centers of the state are represented, with a preponderance of community chaplains drawn from the New York City area.

Seventy-seven percent of community chaplains are to be located in the New York City area; seventy-two percent of all inmates come from the same territory.

21. These distributions are to be considered as provisional and pending modifications based on actual experience. For an opening format, it is felt that a distribution according to inmate population is not appropriate, but is not to be considered as final.

22. Because such a preponderance of community chaplains will be located in New York City, a supervisor of community chaplains will be located in the City to coordinate and supervise their activities. The incumbent of this position needs to be someone thoroughly familiar with the City and its religious leaders and practitioners.

23. Community support systems are vital elements in the rehabilitations process. The community chaplains are key people in the area of linking up ex-offenders with public and private agencies.

- a. Every family will be briefed on procedures to follow in securing assistance
- b. Social agencies will be asked to cooperate in intensifying outreach services to families
- c. Special counseling in such areas as: Family planning, drug abuse, alcoholism, etc.

COMMUNICATIONS NETWORK

The sixteen institutions in the correctional system are located in distant regions from Albany, New York. In order to facilitate the essential information from the department or staff and inmates a household organ-newsletter will be published. Inmates will be recruited to assist in preparing copy and writing columns. Some may be inspired through this process to pursue journalism as free lance writers or printers.

A communications network will feature a "hot line". This line will enable all chaplains to convey emergency messages to a nerve center. These messages will then be analyzed by staff in the Director's office for appropriate action. The personnel manual in process is expected to cover this item in more detail.

Each institution is expected to provide office space for chaplains in terms of conference room, desk and telephone. Clerical staff is to be assigned on a part-time schedule. As the work load increases these positions may become full-time.

A final, and important, component of this model calls for a training program for all professional personnel under the Director of Ministerial Services. This training program is intended to clarify and disseminate the revised concept of chaplaincy services as represented in the new organization. It is important to launch a serious effort in this direction, both because the task is large and unique, and in order to impress on existing staff in particular the importance and

scope of change being attempted. Staff training is part of a three-fold effort, the other components being the careful selection of new staff and the preparation of a descriptive manual. Taken together, these efforts carry the message to the chaplain, and the existing resident chaplain in particular, that the richness and diversity of religious beliefs within the inmate body is a legitimate and valuable resource and one which well deserves the initial expenditure of funds and efforts described in this proposal. Training is important in that it gives the chaplain whose perspective is narrower than implied here an opportunity to express and deal with his beliefs and loyalties in an open and authentic way. Such training does not attempt to force personnel into a new mold, even though that mold may be larger than the one which previously contained their beliefs. Their beliefs are appropriate to their experiences and their background; what is important is that they clearly understand what the new effort means, and how it related to their own experience. With this understanding, they will be in a position to make decisions regarding what their future relationships to that effort shall be. The purpose of the training program is to provide the chaplain with the opportunity to make those decisions.

Because the training of religious leaders is a highly specialized and even unique task, it will be necessary to look outside the Department for a group which could provide such a service. Accordingly, funds are being requested to engage an organization which can appropriately perform this service for

the Department. The curriculum offered, training design and schedule, staff qualifications and similar items will be carefully considered in relation to their appropriateness and adequacy to the task. Training will be accomplished at the Department's Training Academy in Albany.

Such a training effort will have three major components. First, an effort must be made to expose existing resident chaplains to the new concept of institutional chaplaincy. This will emphasize the exposure to chaplains to different belief systems together with their spiritual and ideological supports. This will include material on comparative religions as presented by representatives of different groups, together with ample opportunity for chaplains to reflect on their responses to the new material and to each other.

A second component will deal with newly or recently hired staff, of the representatives of indigenous groups. Such training will emphasize anticipated and experienced problems and opportunities with the correctional system. This component will involve more orientation than reorientation.

A third component will orient community chaplains to their role with the system and will familiarize them with the situations found by institutional chaplains.

A seriously undertaken training effort conveys a message to all that take part: The message that a major reconceptualization is underway, one for which a major training effort is appropriate.

CLERGY SEMINAR PROGRAM:

Problem Identification and Purpose of Program

The churches in our society represent a vast resource in terms of their potential for supportive work with the offender and ex-offender. The reason for this is threefold:

1. There exists in every community in the state numerous churches which reflect a variety of social concerns and deeply spiritual awareness concerning the individual.
2. Most churches, if not in their totality certainly within committees of the church, have a significant social concern which would make them receptive and interested in the problems of criminal justice.
3. The church represents a very significant potential for the conversion and change of the individual in the deepest aspects of life. In almost every instance, religious conversion has deep significance for the style of life of the person who has changed.

Unfortunately prison walls often keep out more people than they keep in creating a sense of isolation. Sometimes those who are incarcerated are unaware of outside concerned individuals and those on the outside who are concerned are not aware that many men would respond to their care if they had the opportunity. Many clergy and church leaders for this reason have had little access to either prisons or the people in them. Often those who pursue a criminal lifestyle separate themselves very early in life from the churches in their community and have little knowledge or contact with the church as a potential change in their lives.

For a number of reasons the prison offers a unique opportunity for concerned religious leaders to relate to those who are incarcerated. It represents an arena in which a mutual reconciliation can take place with those who represent the church and those who have been separated from it. Some of the reasons would be as follows:

1. It is a neutral setting away from the community and the intense social problems that often bring people to prison.
2. People in prison are often reflective and contemplative and at a point in life where they are willing to explore deep concerns relative to the future course of their life. Religious leaders often do not realize this reflective quality of prison life and need to be introduced to it and experience it in the prison setting.
3. It has been demonstrated that deep religious experience in prison can have a lasting effect upon a person after release as they relate to the life of a congregation outside.

The purpose of this program is to create a bridge between the church and those in prison in a way that will allow each to address themselves to serious issues and concerns that might lead to lasting relationships.

Structure of Program

There are two types of seminars that are being proposed. One would be a short experience lasting for only one day and the other would be an opportunity for a two-day experience in the prison setting.

1. One Day Seminar - This would allow for short introduction to the prison setting and offer an opportunity to relate to inmates at a serious level in a single seminar. The schedule would be as follows:

10:00 a.m. - arrive at institution
10:00-11:00 a.m. - introduction to facility and its program
11:00-12 noon - dialogue with chaplains concerning their work
12 noon-1:00 p.m. - lunch with informal discussion
1:00- 4:00 p.m. - seminar with inmates titled "The religious experience in prison"
4:00- 5:00 p.m. - reflection on experience and formulation of follow-up possibilities.

2. Two-Day Seminar - The two-day seminar is intended to allow for deeper involvement and experience in the prison setting as well as for a period of time for reflection by those who participate. The schedule would be as follows:

1st Day

12:00 noon - arrive at prison for lunch and introduction along with short tour.
1:30-4 p.m. seminar with inmates, "The Religious Experience in Prison"
5:30 p.m. - dinner
6:30-9:30 - seminar with prison chaplains concerning relationship of the churches to the criminal justice process and opportunity for continued involvement in the prison religious program.

2nd Day

7:30 a.m. - breakfast
8:30 a.m. - seminar with inmates - this will be an informal session concerning the role of the church in the prison setting and opportunities for continued relationships.
12:00 noon - lunch with concluding conversation

UTILIZATION OF COMMUNITY RESOURCES

In every city and town there are community service agencies working in the field of family assistance. Therefore, the community chaplains must canvass the whole area and prepare a brochure for ex-offenders. To curb the recidivism rate this program must be pursued indefinitely or until such time as the individuals show stability and assimilation into society.

Such an assignment will require the support of other persons. Therefore, we expect these chaplains to train paraprofessionals in the community to deal with such concerns as problem solving, social pressure, family life and human relations.

To avoid duplication of effort referrals will be made to such agencies as: (New York City) - examples....

Fortune Society	Federation of Protestant
Catholic Charities	Welfare Agencies
Jewish Family Service	Muslim Temple Mosque-7
Parish Counseling Services	Salvation Army
Vera Institute of Justice	
University of the Streets	Manhood II
Restoration Opportunity	
Center II	

Through careful group planning these agencies will be asked to share in a group ministry that is based on mutual trust.

The re-entry process is perhaps the most acute area for persons serving sentences for criminal offenses. Adequate support systems are needed to rescue these persons. Thus the creation of HOPE HOUSES in neighborhoods can provide resources in terms of housing, clothing, food and family counseling. These units will be under the leadership of former offenders working with professional staff members to be recruited by community

workers. Community workers will assume responsibility for securing sponsors to operate these houses. There are a few in operation today in select areas of the state.

The chaplains quite often is the last symbols of hope in a barren society. This is the one person to whom the aroused ex-offender can go to share problems knowing that solutions can be found through direct action etc. Acting as an advocate the chaplain can confront the establishment and cut through the red tape in many instances.

LIBRARY
N Y THEOLOGICAL SEMINARY

PRISON MINISTRIES INTERNSHIP PROGRAM

The Unified Chaplaincy Service of the Department of Corrections of the State of New York provides a unique context for a Prison Ministries Internship Program for Seminarians of all faiths. Supervised Internship responsibilities on the staff of the Chaplains' Office would develop, over the years, a pool of persons highly qualified for full-time prison ministries, and could dramatically increase the range and depth of services offered by the Chaplains' office in prisons selected to participate in the program. The challenge and rewards of supervising Interns, and the accompanying training program, would enrich the Chaplain himself. Evaluation, as a built-in component, makes this program a research and development model of a much-needed program of education for comprehensive prison ministries.

Program Description: Interns accepted into the Program would be placed, in groups of two or three, for nine-month, full-time positions in selected prison facilities. Work contracts and learning-contracts would be negotiated by each Intern and the supervising chaplain. Interns would receive a stipend of an agreed-upon amount; and would receive a suitable certificate upon satisfactory completion of the Program's requirements. Academic credit would be negotiated by each intern with the Seminary in which he/she is enrolled. A Formative Evaluation Process would provide ongoing feedback to the Interns, and a Final Evaluation would be made of the work of the Interns and of the Program itself. The Program would be funded by the

State of New York.

ORGANIZATION

The Prison Ministries Internship Program PPMIP) will be administered through the office of the Ministerial Services. An Assistant to the Director of Ministerial Service will assume responsibility for the development, yearly implementation, site selection, Intern recruitment and placement, supervisory training, budget, and oversight of the evaluation process. A part-time Evaluation Officer will supervise the ongoing Formative Evaluation, and in consultation with the Program Administrator would supervise the drafting of each year's final evaluation. Part-time secretarial support services will be needed. The amount of time required in the contracts of each of these persons (Administrator, Evaluator, Secretary) for these responsibilities would be directly proportionate to the number of Interns placed each year.

CRITERIA FOR INTERN PLACEMENTS

The selection of internship sites will be based upon the following criteria: (1) The availability and personal commitment of a qualified (see section below) supervising chaplain in the proposed prison; (2) The cooperation of relevant other staff personnel, such as psychologists and social workers; (3) The encouragement and support of the prison's chief administrative officer; (4) A sufficient range and volume of respon-

sibility to allow the Intern to deal with his/her educational contract (see section below) in depth; (5) the possibility of housing facilities close to the internship site.

CRITERIA FOR SUPERVISING CHAPLAINS

The following criteria will be used as bases for judgement in selecting supervising chaplains: (1) Appointment by Ministerial Services as chaplain-in-charge at a given prison; (2) Professional commitment to the inclusion of Intern supervisory responsibilities in his job description; (3) Evidence of previous commitment to and involvement in innovative models of effective prison ministries; (4) Commitment to participation in a one-day training session of Formative Evaluation; (5) Recognized ability as a creative work supervisor; (6) Recognized ability to lead small group discussions; (7) Ability to organize and maintain a small-scale, intensive educational structure.

CONTRACTUAL AGREEMENTS FOR INTERNS

Each Intern, at the outset of his/her internship, will negotiate with the supervising chaplain the contractual arrangements called for by the agreed-upon work and study. These dual negotiations, work and learning, will be formalised in a written contract, copies of which are to be sent to the Program's Administrator and the Intern's Seminary no later than one week after the on-site orientation period.

WORK CONTRACT

The work contract should specify the areas of responsibility assigned to the Intern for a given period of time, and the expected daily schedule. It should correlate explicitly to the Educational Contract, and should specify the amount of compensation, including fringe benefits if any, the allowable vacation days, and the provision for regular review of the contract.

EDUCATIONAL CONTRACT

This contract, agreed upon in negotiations during the on-site orientation, includes (1) a schedule of the areas of responsibility that the Intern will take up in sequence or as "Rounds" (i.e., a circle of three or four areas explored for two or three months each, in sequence); and (2) a statement of the educational objectives of the internship as well as the proposed method of evaluation. The following form (or its equivalent will be included in the intern's Educational Contract:

Area	Educa- tional Objective	Schedul- ed Period	Resour- ces Required	Learn- ing Method	Evalu- ation Processes	Evalu- ting Person
1.	(Spell out)	Ex.: Sept.- Oct.	Books Records, Films	Case Analysis	Weekly Sup. Confs.;	Sup. Ch
2.					Monthly Case Confs.;	
3.					Journal	
4.						

MONTHLY REVIEW

As a part of the Monthly Case Discussion, both work and educational contracts will be reviewed by Supervisor and Student, and a report (indicating the nature of the specific educational objective being worked on, the resources used, and including the month's written case and its analysis) is to be written by the student and sent to the Program Administrator, the Intern's Seminary, and the supervising Chaplain.

A CASE-STUDIES APPROACH

The case method used in the PMIP is based on the model of case development and analysis used at the Harvard Business School rather than on the verbatim method of Clinical Pastoral Education. Relying on evidence accumulated in the Intern Journal, or a current episode, each Intern will present at the monthly case conference at the internship site a written description of an event in which a specific form of intervention in a described situation was requested of the Intern by a prisoner or group of prisoners. This presentation at the Case Conference should include, as a second half, (a) the intern's diagnosis of the request and (b) his/her report of what was done, and (c) the actual outcome, if known. It is important that each Case Description be based on a statable request for intervention originating with a prisoner or group of prisoners, and that about half of the year's cases deal with individuals as sources, and about half with groups. Cases presented at a Case

Conference will relate directly to the educational objectives of the area of assignment currently occupying the intern.

The purpose of this form of case-study is to enable the Intern to develop his/her strategy of research and analysis in micro-situations of rapid change, unanalyzed complexity, and that calls for multi-disciplinary analysis and response.

The supervising chaplain will receive training in this case-method, will conduct the monthly case conferences, and will receive a copy of the Intern's monthly case report. The cumulative record of monthly case descriptions and reports will become part of the evidence considered by the Intern in conference with the Evaluation Officer at the end of the year.

FORMATIVE EVALUATION OF INTERNSHIP PROGRESS

A "formative" evaluation process provides ongoing, structured feedback to the Intern periodically throughout the year, and may be contrasted with the final or summative evaluation. It is based on the Educational Contract, periodic interviews and conferences between the Evaluation Officer and the intern provide occasions for low-threat "mid-course corrections" throughout the year.

The data to be considered by the Evaluation Officer in formative evaluation with the Intern includes (1) observations during the on-site orientation; (2) the monthly Case Reports; (3) ongoing conversations about the status of the Educational Contract; (4) readings of the Intern Journal at mid-year and at the end of the Internship; (5) the work evaluations made by

the supervising chaplains at mid-year and end-of-year.

In all cases, the setting for making formative evaluation of this sort will be in periodic conferences with the Intern.

ORIENTATION

An on-site Orientation will be held during the first week of the Internship. The following model is based on a daily sequence, or dialectic, of overview--observation/participation--debriefing, and is meant to be suggestive.

On the first day: An overview of the facility as a whole: its history, range of function, geography (internal and external), and staffing. Comprehensive tour, including brief group conferences with key personnel. Debriefing, and handing out relevant literature.

Second day: Overview of the daily/weekly/monthly schedule of the institution as a whole and of its main sub-services, as well as an overview of the institutional regulations and customs. Interns will then be "stationed" in key places for about 4 hours to observe patterns of movement and interaction, and behaviors of prisoners and staff, keeping an informal diary of the observational period. Followed by debriefing.

Third, Fourth, and Fifth day: Overview and "diary-based" observation in each of the specific services or areas of responsibility in which the Intern expects to spend a block of time (modular block) during the internship: e. g., counseling; school; arts program; Rap groups; pre-release programs; orientation/classification; etc. Debriefing period daily.

ACADEMIC CREDIT

Each Intern's Educational Contract must specify the credit agreements negotiated by the Intern with the Seminary in which he/she is enrolled. For example, seminarians will receive 6 points credit in Practical Theology upon satisfactory completion of the following requirements: (1) Submitting of the Educational Contract, and its satisfactory completion; (2) Monthly Case Reports; (3) Keeping a Journal to be read by and conferred about with the appropriate Seminary Professor; (4) A Project paper, submitted prior to the beginning of classes in the term immediately following the completion of the Internship. The Project is a researched, in-depth exploration of some problem or theme of special importance in the Internship site. (5) Participation in three Seminary Intern Conferences: Orientation (May); Mid-term (Nov.); Final (Sept.). (6) Mid-year and final evaluations of the supervising chaplain and Evaluation Officer.

SUMMATIVE (FINAL) EVALUATION OF THE PROGRAM

A final evaluation of the PMIP as a whole is needed each year in order to make improvements, provide objective assessments to funding agencies, and provide substantive publicity for the several "publics" interested in the Program.

The Evaluation Officer, using data generated in the several components of the program, will prepare in consultation with the Program Administrator a Final Report. After review and revision in conference with the group of Interns, it will

be made public.

Appendix A. Sample of Procedures for Prospective Interns:

1. Submit written application.
2. Personal interview is requested.
3. Letter of appointment.
4. Preliminary draft of Educational Contract.
5. Negotiate credit arrangements with Seminary.
6. Pre-internship Orientation.
7. On-site orientation.
8. Begin Journal.
9. Begin weekly supervisory conferences.
10. First monthly case-conference and Review.
11. Formative evaluation conferences as scheduled.
12. Mid-term conference of all interns (Union Seminary interns only).
13. Project completed.
14. Final evaluations of Supervising Chaplain and Evaluation Officer submitted.
15. Final (Sept.) Intern Conference.
16. Final evaluative interview.

Appendix B. Funding:

A Budget Model for Discussion. This budget aims to show that through the PMIP each facility would gain in each intern the equivalent of a 9-month, full-time member of one of its professional staffs for less than \$900 per month gross. Of this amount, approximately \$400 would be direct payment for educational services, of which only about \$150 each month would be paid to persons/institutions outside the correctional system.

Introduction to Grant Award

In response to the proposed program submitted "Unified Chaplaincy Project" by the New York State Department of Correctional Services to the Division of Criminal Justice Services, a Grant Award was made on

The following sections present in detail the conditions and expectations of this particular Grant. In Summary:

The Grantee, the New York State Department of Correctional Services will reorganize its religious services program to reflect the changing religious preferences of its inmate population.

The delivery of the program services described below will be accomplished by the Department under the supervision of the Director of Ministerial Services, who will be the Project Director.

The New York State Department of Correctional Services through its Division of Ministerial Services will reorganize its religious services program through the employment of project personnel to provide specialized religious services to inmates of particular religious groups; by the recruitment of religious personnel to serve in a supervisory capacity to coordinate the religious services program of the Department in different geographical areas of the state; by the establishment of a network of community chaplains who will provide a liaison between institutional inmate services and the social services available in the inmates' community; and by the training of all project staff to the various manifestations of inmate religious preferences and practices.

The Division of Ministerial Services will expand the role of the Resident Chaplain beyond the traditional counseling and worship service duties. Inmates will be able to use chaplains as conduits for the transmittal of grievances and concerns to Departmental officials.

Resident Chaplains of the Department (chaplains who are permanently assigned to correctional institutions) will have their workloads reduced through the use of Area chaplains (chaplains who provide specialized religious service to inmates at several correctional institutions.).

The Division of Ministerial Services will also expand the available inmate social service program by hiring community chaplains. The Community Chaplains will remain in the communities of the State which have significant numbers of their Residents in Department institutions. The Community Chaplains will work with the various institutional social service representatives. The Community Chaplain will perform only secular social service functions for an inmate and his family and will be selected on a non-discriminatory basis. All prisoners wishing to avail themselves of the services of the Community Chaplains will be given a reasonable opportunity to do so, given their religious preferences.

Community Chaplains will also act as resource agents to which an inmate might go, upon his release, for a continuation of the rehabilitative social service program initiated during his incarceration.

Community Chaplains will refer inmates to social service agencies both public and private, as the inmates' needs require.

Community Chaplains will keep clerical records of the number of inmates' families that they have assisted. These records will indicate the names of the inmates who were assisted, if still in confinement, these inmates' institutions and institutional numbers, and a brief report of the problem that arose, the action taken, and the outcome of this action. These reports will be available for inspection by the Project Director and members of the Department authorized by the Project Director or Commissioner to inspect the reports.

Training for this project will be given to all staff personnel. This training will be undertaken at appropriate times during the project period.

The Project Director will hold orientation conferences for project staff to explain the objectives of the program. These orientation conferences will be repeated as necessary for newly recruited staff.

The Department will provide a formal training course for all project personnel. This training will be arranged by subcontract with an organization that can appropriately perform this training function. The curriculum to be offered, the training design and schedule, and the staff qualification of the training organizations to be considered to perform this service, will be evaluated by the Research and Evaluation Unit of the Department, and if necessary modified, before being forwarded to the Division of Criminal Justice Services ("DCJS" or the "Division")

Interim Reports will be submitted detailing accomplishments of the project during the reporting period; specify the training provided for staff personnel; and present a description of the project operation at all the facilities of the Department. Each interim report will note the total number of Area Chaplain visitations to correctional facilities; the number of inmates attending services held by each Area Chaplains; and the number of hours that Area Chaplains have spent in counseling inmates at each correctional institution.

These reports will present information describing the Resident Chaplains' new role will be documented. Progress Community Chaplains will be included in these reports.

The Interim Reports will also account for the progress achieved during the reporting period in developing the chaplaincy manual. Copies of finished sections of this manual will be reviewed by the Department and DCJS before approval for this manual is given.

The Final Report will include a complete summary of the project activities to date, and an analysis of the problems encountered in implementing the project; a complete description of the operation of the project at all institutions of the Department; a total breakdown of the number of inmates who attended the services of the Area Chaplains, and the number of inmates that were counseled by Area Chaplains; and a precise accounting of the number of inmate and inmate family-related cases handled by Community Chaplains during the project.

GRANT AWARD - UNIFIED CHAPLAINCY PROGRAM
(DCJS #1508)

The Department of Correctional Services has been awarded a Grant Award of \$716,689 in Federal funds from the Division of Criminal Justice Services to reorganize the religious services program of the Department to reflect the changing religious preferences of its inmate population.

I. GRANT AWARD SPECIFICATIONS:

Under the terms of the Grant Award, the Department will reorganize its religious services program through the employment of project personnel to provide specialized religious services to inmates of particular religious groups; by the recruitment of religious personnel to serve in a supervisory capacity to coordinate the religious services program of the Department in different geographical areas of the state; by the establishment of a network of community chaplains who will provide a liaison between institutional inmate services and the social services available in the inmates' community; and by the training of all project staff to the various manifestations of inmate religious preferences and practices.

Budget Breakdown

The Grant Award Agreement between the Division of Criminal Justice Services and the Department of Correctional Services provided a total of \$716,689 for the operation of the Unified Chaplaincy Program.

The allocation of funds for the operation of the program is divided into the following categories:

Personnel (Including Fringes)	\$589,374
Consultants	40,000
Equipment and Supplies	19,315
Travel	36,000
Other (telephone, preparation of Departmental handbook, printing)	32,000
TOTAL:	<u>\$716,689</u>

Tasks

The Grant Award provided that the following tasks be performed by the Department:

That the role of the Resident Chaplain will be expanded beyond the traditional counseling and worship service duties; that inmates would be able to use chaplains as conduits for transmittal of grievances and concerns to Departmental officials;

That the resident chaplains will be supplemented by the employment of area chaplains who would provide specialized religious services;

That the Department will expand the available inmate social services program by hiring Community Chaplains, who will remain in the communities of the State which have significant numbers of their residents in Department facilities. The Community Chaplain will perform secular social service functions for an inmate and his family and will be selected on a non-discriminatory basis. All prisoners will be given a reasonable opportunity to avail themselves of the services provided by the Community Chaplain.

Project Staffing

The Grant Award specified that the following staff be hired: 1 Assistant Ministerial Coordinator; 2 Area Coordinators, 1 New York City Area Coordinator, 8 1/2 full and part-time Area

Chaplains, 7 1/2 full and part-time Community Chaplains and 16 Stenographers. (Thirteen assigned to facilities.)

Training

The Grant Award Stipulated that training will be provided to all project personnel. The training format would be made up of at least two phases. The first phase would present initial orientation conferences designed to explain the objectives of the Unified Chaplaincy Project to project personnel and religious staff of the Department. The second phase would consist of a formal training course for all project staff. The formal training course was to be arranged through a subcontract with an organization that can appropriately perform the training function.

Chaplaincy Manual

The Grant Award provides for the development of a Chaplaincy Manual. The manual is to include operational and descriptive material concerning the role of religious services within the Department.

II. PROGRAM OPERATION: PROJECT STAFFING

The following staff will be hired by the Department to expand and reorganize its religious services program.

Assistant Ministerial Program Coordinator (SG-23)

Under the supervision of the Director of Ministerial Services, the assistant director will be responsible for delegating specific duties to project staff; developing liaison relationship with other state agencies and community groups; and performing required administrative tasks.

Area Coordinators (2) SG-22

Two Area Coordinators shall be responsible for assisting the Project Director in developing and implementing the new programs throughout the Department's facilities. One Area Coordinator is responsible for the programs in the Northern area of the State, and the second Area Coordinator will be assigned to supervise the programs provided in the Southern area of the State*.

The Northern Coordinator is responsible for the religious activities at the following six facilities; Clinton, Great Meadow, Coxsackie, Attica, Auburn and Albion.

The Northern Area Coordinator is also responsible for supervising the activities of: 22 Resident Chaplains, 2 Visiting Chaplains and, 1 Community Chaplain (Upstate).

The Southern Area Coordinator is responsible for coordinating the religious service programs at the following eight facilities: Bedford Hills, Eastern, Elmira, Green Haven, Fishkill, Ossining, Taconic and Walkill.

The Southern Area Coordinator is also responsible for supervising the activities of 24 Resident Chaplains, eight Area Chaplains, three Visiting Chaplains and 1 Community Chaplain.

New York City Area Coordinator of Community Services SG-22

The supervisor of Community Chaplains in New York City is responsible for the supervision of the Community Chaplains program in New York City and the coordination of inmate referral

* See Appendix I for duty descriptions of Assistant Director and Area Coordinators.

problems between Resident, Area and Community Chaplains. The Coordinator is also responsible for the development of a liaison between the chaplaincy program and other community programs that can be of assistance to inmates and their families.

Community Chaplains (New York City) SG-20

The Grant Award provided for 7 1/2 full-time lines, which will be used to hire a number of part-time Community Chaplains. To date, a total of 81 Community Chaplains have been subcontracted within the greater New York City Area to function on a part-time basis. The 81 Community Chaplains are not employed simultaneously. These persons are paid on a voucher basis.

The following table provides the number of Community Chaplains assigned per area, with a breakdown of their religious affiliation as of August 1, 1975*:

	Total	Bronx	Brooklyn	Manhattan	Nassau	Queens	Westchester	Staten Island
Protestant	72	18	13	28	2	7	3	1
Catholic	7	1	-	5	-	-	1	-
Jewish	1	-	1	-	-	-	-	-
Muslim	1	-	1	-	-	-	-	-
TOTAL:	81	19	15	33	2	7	4	1

Of the proposed 81 New York City Community Chaplains providing secular services to inmate families, 18 are lay members. In particular, this is true in urban churches where they depend on lay ministers for community aid and family services. The Project Director reports that letters of endorsement for the prospective lay Community Chaplains from their church sponsors are required for appointment and these endorsements are available for inspection on request.

As an additional service, Community Chaplains will also accompany the Department's Family Visiting Program bus trips and shall provide counseling services to program participants.

Community Chaplains (Upstate)

Two Community Chaplain line have been assigned to the Up-state area. One line has been assigned to the Northern Area; the other line to the Southern Area. Forty part-time Community Chaplains will be recruited and subcontracted with to provide secular services to inmate families throughout Upstate New York.

The following lists the number of Upstate Community Chaplains, and their general religious affiliation.

Total Number	Protestant	Catholic	Muslim	Jewish
40	31	8	1	-

The Community Chaplains shall be on call to provide secular casework/ services for the inmate and his family. They will be located in communities which have significant numbers of residents in Department institutions. The following is a list of Upstate communities where Community Chaplains are assigned: Amherst, Albany, Athens, Auburn, Buffalo, Canandaigua, Catskill, Champlain, Corning, Elizabethtown, Homer, Kirkville, Lackawanna, Little Genesee, Mount Vernon, New Rochelle, Pittsford, Plattsburg, Rochester, Rome, Spring Valley, Syracuse, Windham, Utica, Binghamton and Poughkeepsie.

Area Chaplains SG-20

The staff positions designated as Area Chaplains will be developed in order to provide services to specialized religious

groups. The Area Chaplains are to supplement the religious services program currently provided at the facility level.

The Grant Award provides for 8 1/2 Area Chaplain line. These positions will be assigned the responsibility of providing specialized religious services to inmates by supplementing the religious services offered by the Resident Chaplain assigned to each facility.

TRAINING COMPONENT

The Grant Award specified that training will be provided to all project personnel. The training will be of two types. The first will consist of general introduction and orientation to the objectives of the Unified Chaplaincy Program. The second will provide a formal training course for all project personnel.

General Introduction and Orientation

A specific training component will be developed in order to provide the Community Chaplains with an orientation to Departmental policies and a general introduction to the Unified Chaplaincy concept. This training will be conducted by the Director of Ministerial Services and consisted of several orientation sessions throughout the State.

Because of the nature of the Community Chaplain program (the utilization of Community Ministers on a part-time basis), the orientation sessions will be held during the evening in several cities throughout the State (Albany, Bronx, Brooklyn, Manhattan and Syracuse). All Community Chaplains are required to attend at least one of these sessions.

Formal Training Program

The formal training program shall have three major objectives:

- 1) To introduce the Resident Chaplain to a new concept in institutional chaplaincy.
- 2) To deal with potential problems that Chaplains may confront.
- 3) The training for Community Chaplains will emphasize the liaison that is developed between themselves and the Resident Chaplain.

The Episcopal Mission Society of New York City has been selected to provide the formal training component to chaplaincy personnel.

The training provided by the Episcopal Mission Society will be conducted during training sessions held at the Correctional Services Training Academy in Albany. The first session for the Southern Area Chaplains was held from January 6, 1975 to January 10, 1975. The second session was held January 13 to January 17, 1975, for the Chaplains in the Northern Area.

The subcontract agreement between the Department and the Episcopal Mission Society specified that the following interest areas would be included in the training curriculum presented during the initial two one-week training sessions:

- 1) Life Planning
- 2) Value Clarification
- 3) Power Play
- 4) Surfacing Stereotypes
- 5) The Chaplaincy Profession
- 6) Consultation and Consultation Skills
- 7) Development of a Project to Deal with a Chaplaincy Problem: Problem Analysis, Force Field Method
- 8) Planning Project: Program Evaluation and Review Technique
- 9) Planning and Implementation by Each Participant of a Project

The subcontract agreement further specifies that the follow-up training session provided by the Episcopal Mission Society will include the following on its agenda:

- 1) Report on Individual Plans
- 2) Replay of Power Play
- 3) Working with Conflict
- 4) Report on Projects Begun at Prior Workshop
- 5) Development of Projects (cont'd)
- 6) Participants Evaluation of their Work and of the Series Workshops
- 7) Planning for Further Training

In addition to the two one week training sessions conducted by the Episcopal Mission Society in Albany, follow-up training sessions will be held at Fishkill, Coxsackie, Albion and Great Meadow Correctional Facilities. The follow-up sessions will be designed both to reinforce the materials presented during the earlier sessions and expand upon the learning materials developed during the earlier sessions.*

* See Appendix

Steps of Implementation Unified Chaplaincy Program

The Unified Chaplaincy Program began with the receipt of a Grant Award from the Division of Criminal Justice Services on April 1, 1974. The first step for the implementation of the Unified Chaplaincy Program called for the classification of four new Civil Service positions ^Maccommodating specialized chaplains and supervisory staff. The chaplain position classifications were Community Chaplains and Area Chaplains; the administrative supervisory staff classifications were Northern Ministerial Program Area Coordinator, Southern Ministerial Program Area Coordinator, New York City Ministerial Program Area Coordinator, and Assistant Ministerial Program Coordinator.

I. Position Classification

A. Community Chaplains were classified based on three different criteria.

a. It was the intent of the Unified Chaplaincy Program to have a cadre of chaplains available in all communities in New York State to deal with problems of inmates who are from those selected communities.

b. It was the intent of the Unified Chaplaincy Program to select Community Chaplains who mirrored the inmate population ethnically, racially, and culturally.

c. It was the intent of the Unified Chaplaincy Program to select chaplains based on their religious persuasions.

By selecting Community Chaplains utilizing the above ~~RM~~ criteria, it would then be possible to assign a specific Community Chaplain to an inmate's family and the chaplains would be (1) from the inmate's community; (2) he would have cultural and ethnic identity with the inmate and his family; and (3) be of the family's religion.

B. Area Chaplains

Area Chaplains were selected on an assumption that inmate identification with the chaplain was significant to the inmate's involvement in religious programs and rehabilitation in the institutional process. Area Chaplains were ~~RM~~ selected based on their ethnic and religious identification in an effort to mirror the inmate population ethnically and racially.

C. Assistant Ministerial Program Coordinator

This position was classified on the basis of two factors. The first factor was that the candidate must have a working knowledge of all religious faith groups and sects. The second factor was the position required a high level of administrative skills and expertise. A third possible factor, not required, was the ability to work with the various levels of the government agencies and religious hierarchies. It was, of course, assumed that in addition to the above factors the selected incumbent would have a high level of college education in the behavioral sciences.

D. Area Coordinators

The Ministerial Program Area Coordinators serve

primarily as coordinators of religious programs and as conduits of information between the facility chaplains and the Central administration. The Area Coordinator would be clergy who have exhibited a wide range of successful ecumenical relationships and a proven ability to ameliorate problematic situations.

II. Budget and Personnel

A. In the Unified Chaplaincy Program Grant Award there were provisions for stenographic support staff and equipment for 13 major correctional facilities. Budget certificates authorizing the correctional facility to hire the stenographer and order the necessary equipment were distributed.

B. Interviewing began to secure Area Chaplains for the program who exhibited a proficiency in dealing with all ethnic and religious communities and who also exhibited certain personal characteristics that would insure an element of identification between them and the inmate. In light of the basic relationship between the Department and the New York State Council of Churches, the State Catholic Committee, and the New York Board of Rabbis, all candidates were processed through these organizations for certification and ecumenical endorsement. The Area Chaplains were assigned to correctional facilities based on the particular needs of each correctional facility which had been determined via an extensive evaluation conducted by the Director of Ministerial Services.

Eight and one half positions were assigned each Area Chaplain.

The positions were filled utilizing a variety of part-time and full-time personnel bringing the average number of Area Chaplains to 15.

The relationship between the Area Chaplain and the Resident Chaplain was designed and formalized to introduce the Area Chaplain into the institutional role. The formalization of the relationship ecclesiastically and administratively were finalized. A mechanism for reporting and accountability was implemented.

C. Candidates for possible Community Chaplain positions were interviewed in New York City, Albany, Utica, Syracuse, Rochester, Buffalo, Binghamton, Elmira and other smaller upstate communities.

From the vast number of candidates, clergy contracts were developed with 130 Community Chaplains from the five boroughs of New York City and Westchester County and 55 contracts were developed with Community Chaplains in the remainder of the upstate area. As was the intent of the Unified Chaplaincy Program, the Community Chaplains were as varied ethnically and religiously as the inmate population.

Community Chaplains were utilized via individual contracts for the express purpose of enabling them to maintain an identification separate from the State bureaucracy. Twelve thousand hours for a total of \$120,000 was set aside for this purpose.

III. Consultants

A. A consultant was contracted to prepare an introduction to the Chaplains Manual that would also provide guidance for future chaplain training. \$7500 was set aside for this purpose.

B. A consultant was contracted to prepare the Chaplains Administrative Manual and a Religious Handbook. The Religious Handbook was developed through interviews with 13 different religious leaders and contains the tenets of each faith, special holidays, etc., \$13,000 was set aside for this purpose.

C. The Episcopal Mission Society was contracted to provide several training sessions for all chaplains with a follow-up evaluation of the training. \$40,000 was set aside for this contract.

Classification of Chaplains in the Unified Chaplaincy Program

Senior Chaplain

A designated resident chaplain who in addition to his regular resident chaplain's duties acts as the primary coordinator of all religious programs that are not covered by the existing resident chaplaincy staff. The Senior Chaplain is also the administrative officer of the chaplaincy unit who prepares budgets, secures equipment and supplies, etc.

Resident Chaplains

They are chaplains who are permanent assigned to Correctional Facilities and minister to the particular faith group to which they belong.

Visiting Chaplains

These roving chaplains provide service to two or more Correctional Facilities and minister to particular groups of inmates based on their ethnic composition and religious persuasion.

Area Chaplains

They are ministers from the community surrounding the Correctional Facilities who provide supplementary religious support to existing resident chaplains. When possible, they are selected based on their ethnic and religious background to provide specialized religious service to inmates of particular religious groups.

Community Chaplains

The Community Chaplain is a clergyman who provides only secular social service functions for inmates and their families. They are located in communities from which the inmates under the care of the Department of Correctional Services lived prior to their incarceration, and serve as a conduit through which information can be exchanged between inmates and their families.

Area Coordinators

These clergymen are the primary liaison agents between the Central Office and the area, resident and community chaplains in the resolution of religious service problems.

DEMOGRAPHIC & GEOGRAPHICAL CHART OF
NEW YORK STATE CORRECTIONAL FACILITIES
- MAJOR -

<u>NAME</u>	<u>LOCATION</u>	<u>LEVEL OF CUSTODY</u>	<u>PROGRAM DIS[?]</u>
Attica	Attica, N.Y.	Maximum/Medium	Vocational, Basic Educa- tional, H. Ed.
Auburn	Auburn, N.Y.	Maximum/Medium	Vocational, Basic Educa- tional, H. Ed.
Clinton	Clinton, N.Y.	Maximum/Medium	Basic Educa- tional, Voca- tional
Elmira	Elmira, N.Y.	Maximum/Medium	Educational, Vocational, Special Coun- seling
Great Meadow	Comstock, N.Y.	Maximum/Medium	Basic Educa- tional, Voca- tional
Green Haven	Stormville, N.Y.	Maximum/Medium	Educational, Skilled Re- finement, Special Coun- seling
Bedford Hills	Bedford Hills, N.Y.	Maximum/Medium	Educational, Skilled Re- finement, Special Coun- seling
Eastern	Napanoch, N.Y.	Maximum/Medium	Basic Educa- tional, Voca- tional, Farm- ing
Matteawan	Beacon, N.Y.	Maximum	C.I. *

* Criminally Insane

DEMOGRAPHIC & GEOGRAPHICAL CHART
- OTHERS -

<u>NAME</u>	<u>LOCATION</u>	<u>LEVEL OF CUSTODY</u>	<u>PROGRAM DIS.</u>
Albion	Albion, N.Y.	Minimum	Educational, Vocational, Pre-released Skills
Clinton (Annex)	Clinton, N.Y.	Minimum	Specialized Treatment
Coxsackie	Coxsackie, N.Y.	Medium Minimum	Basic Educa- tional, Voca- tional, Spe- cialized Coun- seling
Fishkill	Beacon, N.Y.		
a. General Confinement		Medium	
b. Diagnostic & Evaluation			Spec. Couns.
c. Elderly & Handicapped			Spec. Couns.
d. Work Release		Minimum	
Ossining	Ossining, N.Y.	Medium Minimum	Reception & Classification
Tappan	Ossining, N.Y.	Minimum	Pre-Released to community base facili- ties
Taconic	Bedford Hills, N.Y.	Minimum	Pre-Released to community base 'facili- ties
Wallkill	Wallkill, N.Y.	Medium	Educational, H. Ed., Vocational Training
Woodbourne	Woodbourne, N.Y.	Medium	Educational, Vocational, Specialized Counseling

DEMOGRAPHIC & GEOGRAPHICAL CHART
(CAMPS - YOUTH FACILITIES)

<u>NAME</u>	<u>LOCATION</u>	<u>LEVEL OF CUSTODY</u>	<u>PROGRAM DIS.</u>
Adirondack	Clinton, N.Y.	Minimum	Conservation Educational
Georgetown	Georgetown, N.Y.	Minimum	Conservation Educational
Monterey	Monterey, N.Y.	Minimum	Conservation Educational
Pharsalia	Pharsalia, N.Y.	Minimum	Conservation Educational
Summit	Summit, N.Y.	Minimum	Conservation Educational

(COMMUNITY BASED)

Bayview	New York City	Minimum	Work release, Educational, Specialized Counseling, & Pre-parole
Edgecombe	New York City	Minimum	Work release, Educational, Specialized Counseling, & Pre-parole
Fulton	New York City	Minimum	Work release, Educational, Specialized Counseling, & Pre-parole
Parkside	New York City	Minimum	Work release, Educational, Specialized Counseling, & Pre-parole
Rochester	Rochester, New York	Minimum	Work release, Educational, Specialized Counseling, & Pre-parole

UNIFIED CHAPLAINCY PROJECT
(Staff Composition)

<u>Facility</u>	<u>Before</u>	<u>After</u>
ACTEC	White Catholic White Protestant Rabbi	White Catholic R* White Protestant R Black Protestant A Rabbi R Sunni Muslin C
ALBION	White Catholic White Protestant	White Catholic R White Protestant R
ATTICA	White Catholic White Protestant Rabbi	White Catholic R White Protestant R Spanish Prot. A Rabbi R Sunni Muslim C Indian (N.A.) C-1
AUBURN	White Catholic White Protestant Rabbi	White Catholic R White Protestant R Black Protestant A Rabbi R Sunni Muslim C Indian (N.A.) C-1
BEDFORD HILLS	White Catholic White Protestant Rabbi	White Catholic R White Protestant R Spanish Prot. (F)V Rabbi Sunni Muslim
CLINTON	White Catholic White Protestant Rabbi	White Catholic R Spanish Prot. R Black Protestant A Rabbi R Sunni Muslim C Indian (N.A.) C-1
COXSACKIE	White Catholic White Protestant Rabbi	White Catholic R White Protestant A Black Protestant R Spanish Prot. A Spanish Catholic A Rabbi

Historic Perspective on the Nation of Islam in
the New York Department of
Correctional Services

The Nation of Islam's work in the prisons of New York began under the leadership and authority of the Honorable Elijah Muhammad (1897-1975). The local Mosques in New York were continuing the work that began in the early days of the Nation of Islam when Elijah Muhammad went into prison houses with the words of Islam for those who would listen. In 1968 and 1969 Minister Louis Farrakhan (now Abdul Haleem Farrakhan) began authorizing Ministers from the New York area to go into the city prisons and as the inmates began to accept Islam and call for Muslim services in the State prisons the need for Muslim Chaplains grew.

After the tragic deaths and turmoil of Attica came to light for the public's attention it became clear that Islam was a real religious force among the inmates in the State prisons and the Dept. of Corrections was obligated to fulfill the spiritual needs of inmates in accord with the new concepts of penal reform and rehabilitation being called for and demanded by the public and politicians alike.

In July 1973 as the newly appointed Director of Ministerial Services, I began exploring the idea of bringing Ministers from the Nation of Islam onto the staff of Ministerial Services to provide Muslim services for the men who declare themselves to be members of the Nation of Islam.

Historic Perspective

Minister Farrakhan contacted the Honorable Elijah Muhammad requesting that the "Messenger" permit his Ministers to become Chaplains in the State prison system.

After receiving the go-ahead to begin this new area of religious development in prison service, the first Muslim Chaplain was hired in August of 1973 and the programs of the Nation of Islam brotherhoods began to be developed on a consistent and structured base with direction from the Ministry of Mosque No. 7 in New York City. After five months of active work in the facilities, the new Muslim Chaplain, Minister Victor 7X Lightbourne (now Min. Nuriddin Faiz) was abruptly relieved of his position by the direction of the Hon. Elijah Muhammad who stopped all Ministers in the Nation of Islam from continuing the work of Islam in the prisons. January 1974 saw the end of the first stage of Muslim participation in the State Chaplaincy of the Department of Correctional Services. With the new Minister's departure came a lag of approximately one year when there was no Nation of Islam Ministers coming into the prisons. This condition persisted for the remainder of the life of the leader of the Nation of Islam, the Hon. Elijah Muhammad.

The passing of "Messenger" Muhammad and the Muslim's Saviour's Day, February 26, 1975 saw the emergence of the new leader and son of "the Messenger", the Hon. Wallace D. Muhammad, the Chief Minister of the Nation of Islam.

Historic Perspective

Chief Minister Muhammad immediately indicated that he would continue the great work of his father by allowing the Ministers to return to their work among the inmates in prison. On June 12, 1976, after initial tours by Minister Abdul Farrakhan and two of his assistants, arrangements were made to have two Ministers from the Nation of Islam become Chaplains responsible for the implementation of the Mosque programs in the facilities throughout the State.

Today, under the auspices of the Nation of Islam's Department of Prison Services, Minister Nuriddin Faiz and Minister Wallace Farrad (formerly Wallace 10X Marks) are working as Muslim Chaplains traveling from facility to facility to bring the Islamic religious program to the inmate of the faith.

Historic Perspective on the Spanish Pentecostal
in the New York Department of
Correctional Services

The inception of the Pentecostal movement in the United States came during the early 1880's in Delaware Ohio.

In New York City, the Spanish Pentecostal movement now comprises more than 400 churches. The movement became involved in the Prison Ministry in the City during the years 1966 and 1968. Ministers, Evangelists and concerned workers began to go into the prisons to conduct Pentecostal services and the prison officials, realizing the need, accepted them. As a result, regular religious services have been instituted via numerous social action groups.

Following the atrocities of Attica, which became public knowledge, it was evident that the Spanish Pentecostal movement was a stabilizing force among the inmates in the New York State Department of Correctional Services Facilities. Furthermore, we were obligated to meet the spiritual needs of inmates in accord with the new concepts of penal reform and transformation. The services these ministers provided to the inmates and their families tend to lessen the dehumanization process and to provide more of a humane approach to the resolution of the problems and needs.

During the earlier days of the New York State Department of Correctional Services, the key positions were held by those only concerned with the social problems of inmates and with the inmate population consisting on a high percentage of the minority. The Pentecostal Ministers were unable to be involved in the New

Historic Perspective on the Spanish Pentecostal
in the New York Department of
Correctional Services

York State Department of Correctional Services Program.

In 1973, the newly appointed Director of Ministerial Services, Reverend Earl B. Moore, realized the need for and the value of bringing ministers of the Spanish Pentecostal movement into the State Correctional Ministerial Services.

Rev. Moore's initial appointment consisted of six minority chaplains, four Blacks and two Spanish, also the first female chaplain. These Spanish chaplains have revised programs which include the normal function of a chaplain and as a result of many revivals we can report approximately 1,800 converts.

The Community Chaplain Program which was also planned and drafted by Reverend Moore and implemented by Reverend George M. Perry continues to serve as a liaison between the inmates and families, in that they know they have a direct link via the Community Chaplain Program.

The Division of Ministerial Services of the Department of Correctional Services is continuing to work to provide model programs for the Spanish Pentecostal movement which serves all faiths, to fulfill the needs of the 17% Spanish inmate population.

Submitted by: 
Reverend Hector A. Chiesa

Historic Perspectives on the Sunni Muslim in the
New York Department of
Correctional Services

In pursuit of a viable and realistic vehicle for the delivery of a religious service to all persons caught up in the institutional process, one must explore all avenues and untrodden territories. In light of the religious composition, dogmas and the non-existence of structured clergy and laity, it became imperative for Ministerial Services to initiate an agreement which was consummated between the New York State Department of Correctional Services and Ikhwanul Muslim Inc., acting through its Ya-Sin-Mosque to provide religious services to members of the Sunni Muslim faith who are residents of New York State Correctional Facilities. The following has been agreed to:

1. Ya-Sin shall provide Amirs (ministers) to assist with religious instruction and services for Sunni Muslims incarcerated in New York State Department of Correctional Services Facilities.
2. Ya-Sin will establish: (1) where necessary Juma services every Friday, consisting of approximately 2 hours; (2) assist in developing weekly classes dealing with the basic fundamentals of the Islam religion i.e., performance of prayer, pillars of faith and its explanation, and preparation for the annual religious fast.
3. For its services under this Agreement, Corrections shall pay Ya-Sin the sum of forty-six dollars (\$46.00) per correctional institution visited. Such amount includes a stipend, transportation, lodging and food expenses. The sum to be paid under this Agreement may not exceed twenty-four thousand dollars

for the period March 1, 1975 to March 31, 1976. Ya-Sin shall prepare official New York State vouchers monthly in order to be reimbursed.

4. This Agreement shall begin on April 1, 1975 or upon approval thereof by the New York State Comptroller, whichever is later and shall continue until March 31, 1976. However, this Agreement may be terminated by either party upon 30 days notice.

5. In order to facilitate the admittance of Ya-Sin's Amirs into each correctional institution, Ya-Sin shall notify Corrections of the names of the Amirs who will be visiting each correctional facility weekly. A list of back-up personnel will also be provided. Each Amir and the back-up personnel is required to have credentials on his person at the time of his admittance to the correctional institute. The Director of Ministerial Services shall issue appropriate credentials.

6. Each Amir and back-up personnel engaged by Ya-Sin will be required to attend an orientation session at the Corrections' Training Academy located on New Scotland Road, Albany, New York. Corrections shall pay the full expenses of such orientation.

7. Sunni Muslim inmates who are released from a correctional institution are allowed to visit the Ya-Sin Mosque in Brooklyn, New York, and may receive continued religious instruction and employment and housing assistance.

Historic Perspectives on the Native American Indian
in the New York Department of
Correctional Services

Any attempt to erect a religious model which would include the opportunity for participation of all religious persuasions demands a maximum effort to provide the framework for those persons whose culture is intricately entwined with their religious beliefs. Such are the Native Americans who are incarcerated in New York State Correctional Facilities.

The unified Chaplain Project Director (EBM) initiated a dialogue with the Council of Chiefs of the Onondaga Nation on behalf of inmates of the Onondaga, Seneca, Tuscarora, Oneida, Mohawk and Cayuga tribes. It has been agreed between New York State Department of Correction through its Department of Ministerial Services to establish and coordinate with a designated person representing the Council of Chiefs from the Onondaga Nation and Indian developmental programs within those facilities where Native American Indians reside. This agreement is as follows:

1. The liaison person will be allowed to visit native American inmates on a regular basis and will monitor the programs for such inmates at the facilities.

2. There will be designated for each of the named Correctional Facilities at least two members of the nations mentioned herein who will play an active role in the operation of the Religious Development Programs. They will be selected by the

Chiefs and this information will be transmitted to the facilities via the Director of Ministerial Services. These individuals will function as instructors within the context of this program and will be permitted to visit the above facilities at times agreeable to the Director of Ministerial Services. They will secure via the liaison person, necessary materials for implementing the programs. In addition to the outside persons there will be at least one inmate designated as the internal coordinator.

3. There will be three Chiefs from each of the Six Nations who will be on a correspondence list and will have those privileges with all Indian inmates. Their correspondence will be dealt with in the same manner as is designated for government officials. Other Chiefs who wish to correspond will notify the Director of Ministerial Services via the liaison person; the Director of Ministerial Services will, in turn, submit the name to the appropriate Correctional Facility authorizing said correspondence.

4. In addition to the above-mentioned Chiefs, there will be three Clan Mothers, and three Faith Keepers of the Six Nations who will be on a visiting list and will have the same visiting privileges as those afforded other religious leaders, with all Indian inmates. The Chiefs, Clan Mothers and Faith Keepers will function as religious advisors and counselors. The names of the Eighteen Chiefs, Eighteen Clan Mothers and Eighteen Faith Keepers will be made available to the Senior Chaplain and the facility administrators.

<u>Facility</u>	<u>Before</u>	<u>After</u>	
EASTERN	White Catholic White Protestant Rabbi	White Catholic White Protestant Black Protestant Spanish Prot. Rabbi Sunni Muslim	R R A A R C
ELMIRA	White Catholic Black Protestant Rabbi	White Catholic Black Protestant Rabbi Sunni Muslim Indian (N.A.)	R R R C C-1
ELMIRA REC. CTR.	White Catholic White Protestant Rabbi	White Catholic White Protestant Rabbi	R R R
FISHKILL	White Catholic White Protestant Rabbi	White Catholic Black Protestant Spanish Catholic Spanish Prot. Spanish Prot. Rabbi	R R A (F) V (M) V R
GREAT MEADOW	White Catholic White Protestant Rabbi	White Catholic White Protestant Black Protestant Sunni Muslim Rabbi Spanish Prot. Spanish Catholic Indian (N.A.)	R R V C R A A C-1
GREEN HAVEN	White Catholic White Protestant Rabbi	White Catholic White Protestant Spanish Catholic Black Protestant Spanish Prot. Rabbi Sunni Muslim	R R V A A R
OSSINING	White Catholic White Protestant Rabbi	White Catholic Spanish Prot. Black Protestant Rabbi Sunni Muslim	R R V R C
TACONIC	None	White Catholic White Protestant Spanish Prot. Rabbi	R R (F) V R

<u>Facility</u>	<u>Before</u>	<u>After</u>
WALLKILL	White Catholic White Protestant Rabbi	White Catholic White Protestant Spanish Prot. Rabbi Sunni Muslim
BAYVIEW		Black Protestant
EDGECOMBE		Black Protestant
PARKSIDE		Black Protestant

In addition to the above chart there are 3 full-time Chaplains and 4 part-time Chaplains for the Nation of Islam.

*R - Resident Chaplain
A - Area Chaplain
V - Visiting Chaplain
C - Contracted Minister from Ya Sin Mosque
C-1 - Contracted Services from Council of Chiefs of the
Onondaga Nation

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APPENDIX I

Assistant Ministerial Program Coordinator SG/23

The Assistant Ministerial Program Coordinator provides direct support to the Department of Ministerial Services in re-organizing and strengthening the religious counseling programs of the Department of Correctional Services. This is the only administrative position in the Department of Ministerial Services. The necessity for such a position which has in its responsibilities the coordination of certain phases of program development, improvement and expansion is quite obvious. In addition to providing direct supervision to the Ministerial Program Area Coordinators the following duties would be the sole responsibility of the Assistant Ministerial Program Coordinator:

Primary duties of this position would be to coordinate various interdivision activities within the Department of Ministerial Services such as but not limited to personnel, budget, training, education, systems and additional support operations. This will provide a practical and daily capability to interlace such activities so that task objectives will be achieved on schedule. In addition, it is anticipated that there will be numerous problems occurring and the subject position will be expected to anticipate, identify and solve many such problems. The Assistant Ministerial Program Coordinator will work as a liaison with the Office of Personnel and ensure that the program's personnel needs are met.

He will assist in preparing duties descriptions, determining appropriate qualifications, salary levels, and appropriate duties for positions. Independently or in conjunction with personnel staff, will undertake surveys to determine comparative employment policies within other state agencies, the federal government, and the institution Religious Counseling Service system in New York State.

He will assist in the preparation of the Ministerial Services budget on a department-wide basis - Central Office and field components. In addition, he will prepare background information as requested as follow up from the State Division of the Budget on various aspects of the submitted Ministerial Services.

He will handle all personnel and payroll transactions and review budget and expenditure reports on an on-going basis to ensure that over-expenditures will not occur. He will develop monitoring procedures on expenditures for certain units and items. Additional expertise for budget needs for local institutions, i.e., instructing chaplaincy staff.

Professional in-service training and education is necessary for staff. In line with this, he will work with the staff of the Training Academy in establishing in-service programs for Ministerial Services personnel. In addition, as needed, he will work out liaison arrangements with universities, colleges, facilities and to provide on-going training and education to program staff. He will work directly with staff in-

terested in obtaining additional post-graduate education, will inform them of factors such as tuition reimbursements, etc.

As can be noted by the above, State funding for this item is essential to the continuation of an effective unified ministerial program.

APPENDIX

Ministerial Program Area Coordinator SG22

There is a need of supervision and coordination in the chaplaincy program of the Department of Ministerial Services. These responsibilities are taken care of by an area coordinator. An area coordinator is a bona fide ordained clergyman who acts in a supervisory capacity as he directs and coordinates the religious-counseling personnel within each Correctional Facility. All facilities are divided into three geographic locations, namely, the Northern, Southern and Metropolitan New York Area. There is a coordinator assigned to supervise each area.

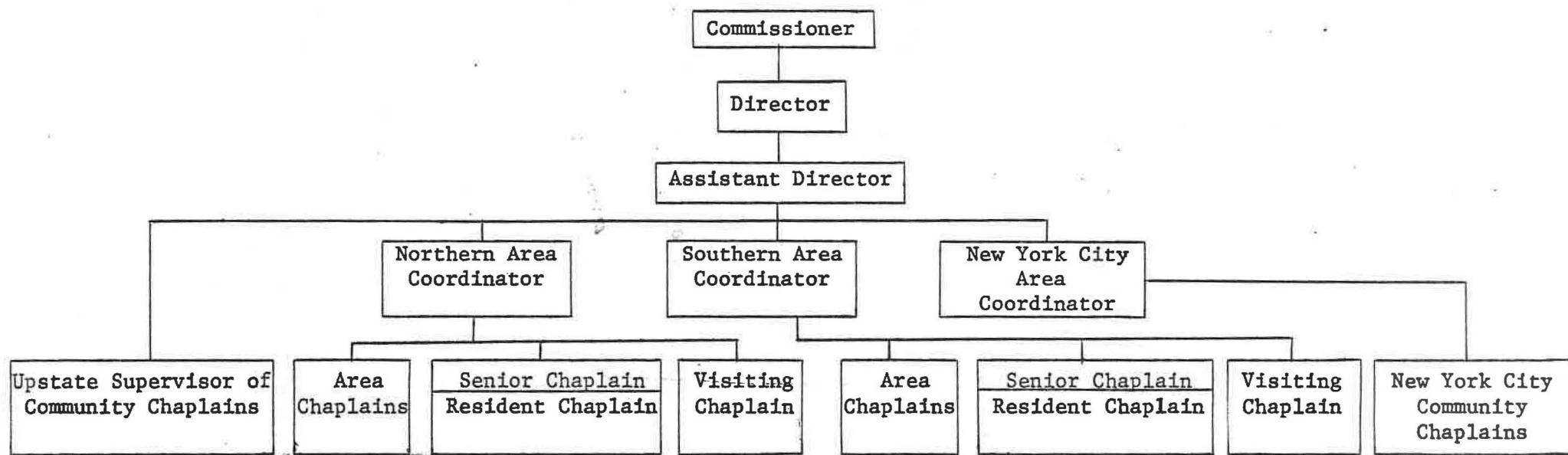
Under the direction of the Director of Ministerial Services the area coordinator performs the following tasks:

1. Provide supervision and direction to all religious-counseling personnel in his region.
2. Conduct working conferences, or when needs arise, with resident chaplains.
3. Confer every two weeks with area and community chaplains to discuss the effectiveness of their work or any problem that may arise.
4. Keeps all chaplains abreast of new policy or policy changes within the Department of Ministerial Services.
5. He will maintain time records for part-time community and area chaplains, i.e., work schedules, personal leaves, etc. He will also maintain time records of the stenographer assigned to the area coordinator's office.
6. He will advise Senior Chaplains within his region as to what religious procedures may be permitted under existing facility policies and still afford the fulfillment of religious services obligations.

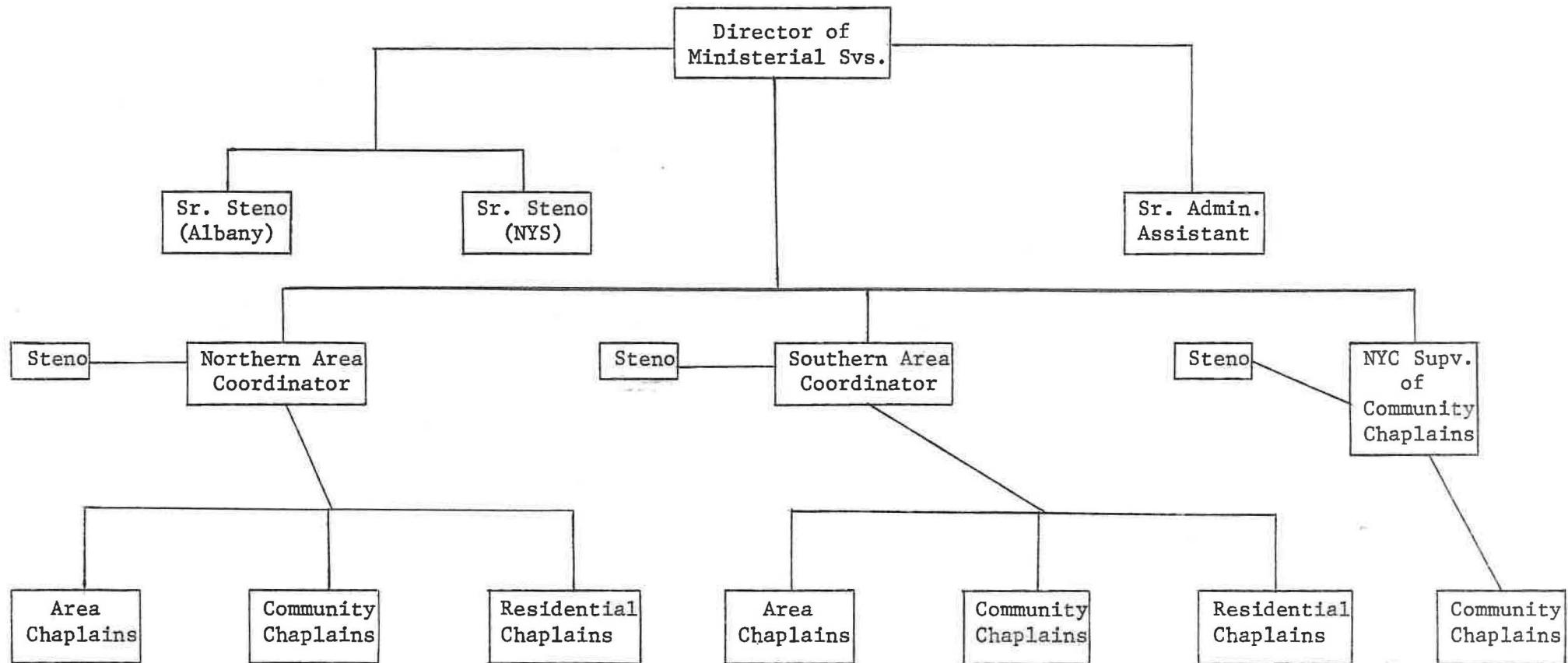
7. He will conduct quarterly regional meetings with all Senior Chaplains, Area Chaplains and Community Chaplains.
8. He will monitor all worship and religious counseling programs with each facility in his region.
9. He will assist the Senior Chaplains in judging and evaluating inmate complaints.
10. He is to receive quarterly progress reports from all chaplains under his supervision.
11. He provides orientation programs for all new chaplains assigned in his region. This program will discuss staffing patterns and goals of the Unified Chaplaincy Program, arrange meetings with new chaplains and facility administrators which will include resident chaplains, arrange meetings with new chaplains and the Area and Community Chaplains with whom he will be working, and, finally, he will develop any other program that may be appropriate.
12. He will participate in training programs for all staff personnel.
13. He will become involved with local church and lay groups to receive complaints or responses to proposed new levels of program involvement.
14. It is the responsibility of the area coordinator to review and evaluate all chaplaincy budget requests. He must also discuss and make recommendations to resident Chaplains regarding equipment and other needs of the chaplaincy staff. Inmate religious groups' requests for supplies and equipment must also be reviewed and evaluated.
15. Under direct supervision of the Assistant Ministerial Program Coordinator, the area coordinator attends the administrative staff meetings which are held every two weeks. He will receive copies of all directives sent to the chaplains in his region and ensure that those directives are followed.
16. Finally, the area coordinator will communicate problems that cannot be resolved at the local level to the Central Office with recommendations for their resolution.

DEPARTMENT OF MINISTERIAL SERVICES

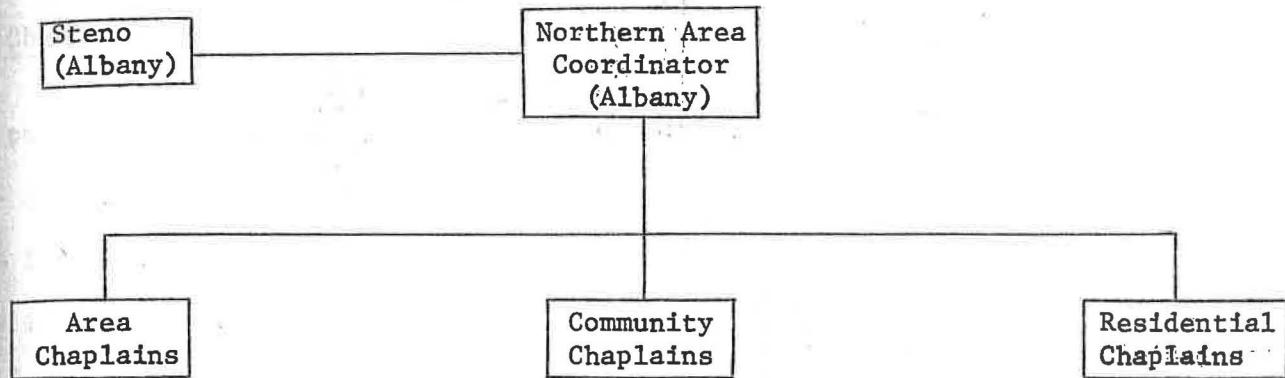
ORGANIZATIONAL CHART



UNIFIED CHAPLAINCY PROGRAM - ORGANIZATION CHART



CHAPLAINCY PROGRAM - NORTHERN AREA



3.5 positions:

2 - 1/2 time - Attica
1 - 1/5 time - Albion
1 - 1/2 time - Elmira
2 - 1/5 time - Clinton
1 - 1/5 time - ACTEC
2 - 1/2 time
- Auburn
1 - 1/5 time

1.2 positions:

1 - 2/5 time - Buffalo
1 - 2/5 time - Rochester
1 - 3/10 time - Syracuse
1 - 1/10 time - Utica
1 - 1/5 time - Albany
1 - 1/10 time - Binghamton

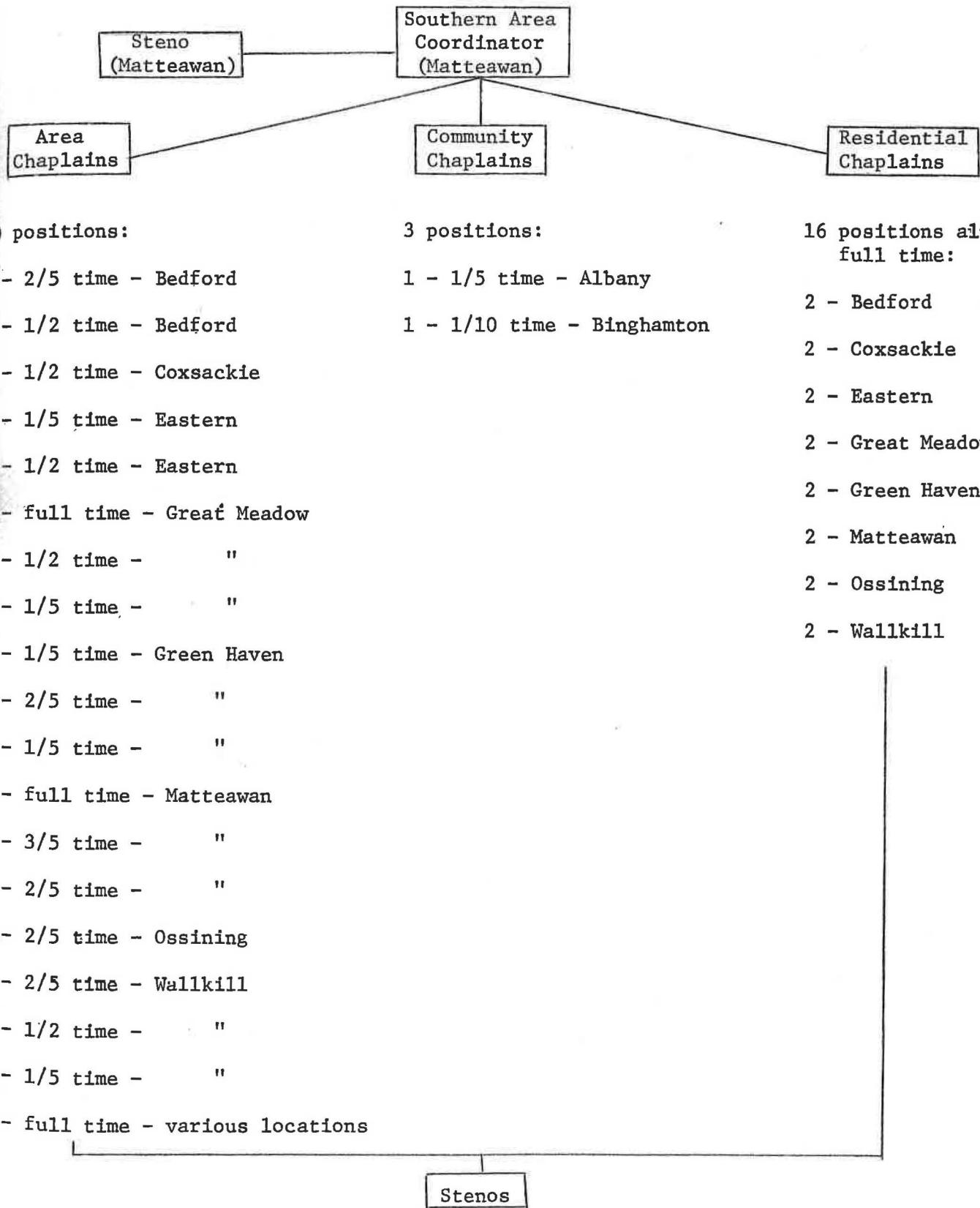
14.8 positions:

2 - full time - Attica
2 - 2/5 time - Albion
6 - full time - Elmira
2 - full time - Clinton
2 - full time - ACTEC
2 - full time - Auburn

5 positions:

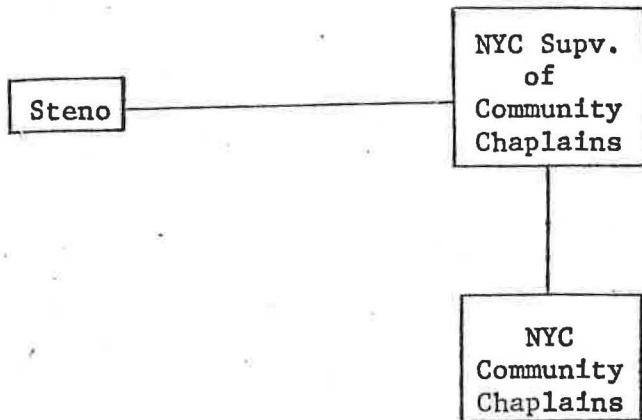
1 - Attica
1 - Elmira
1 - Clinton
1 - ACTEC
1 - Auburn

CHAPLAINCY PROGRAM - SOUTHERN AREA



7 positions:

CHAPLAINCY PROGRAM - NYC



6 positions:

1 - 1/5 time - Yonkers

3 - 1/2 time - Bronx

4 - 1/2 time - Manhattan

3 - 1/2 time - Brooklyn

2 - 2/5 time - Queens

CHAPLAINCY PROGRAM - SOUTHERN AREA

1- Auburn

* Existing State-funded Chaplains

10 positions:

- * 1- $\frac{1}{5}$ time - Bedford
- 1- $\frac{1}{2}$ time - Bedford
- 2- $\frac{1}{2}$ time - Coxsackie
- * 1- $\frac{1}{5}$ time - Eastern
- 1- $\frac{1}{2}$ time - Eastern
- * 1- full time }
1- $\frac{1}{2}$ time } Great Meadow
- * 1 full time - Various loc.

3 positions

- 1- $\frac{1}{5}$ time - Albany
- 1- $\frac{1}{10}$ time - Binghamton

16 positions

- (all full time):
- 2- Bedford
- 2- Coxsackie
- 2- Eastern
- 2- Great Meadow
- 2- Green Haven
- 2- Matteawan

Stenos

7 positions

Ossining
1- Bedford
1- Eastern

Green Haven
Wallkill
1- Coxsackie

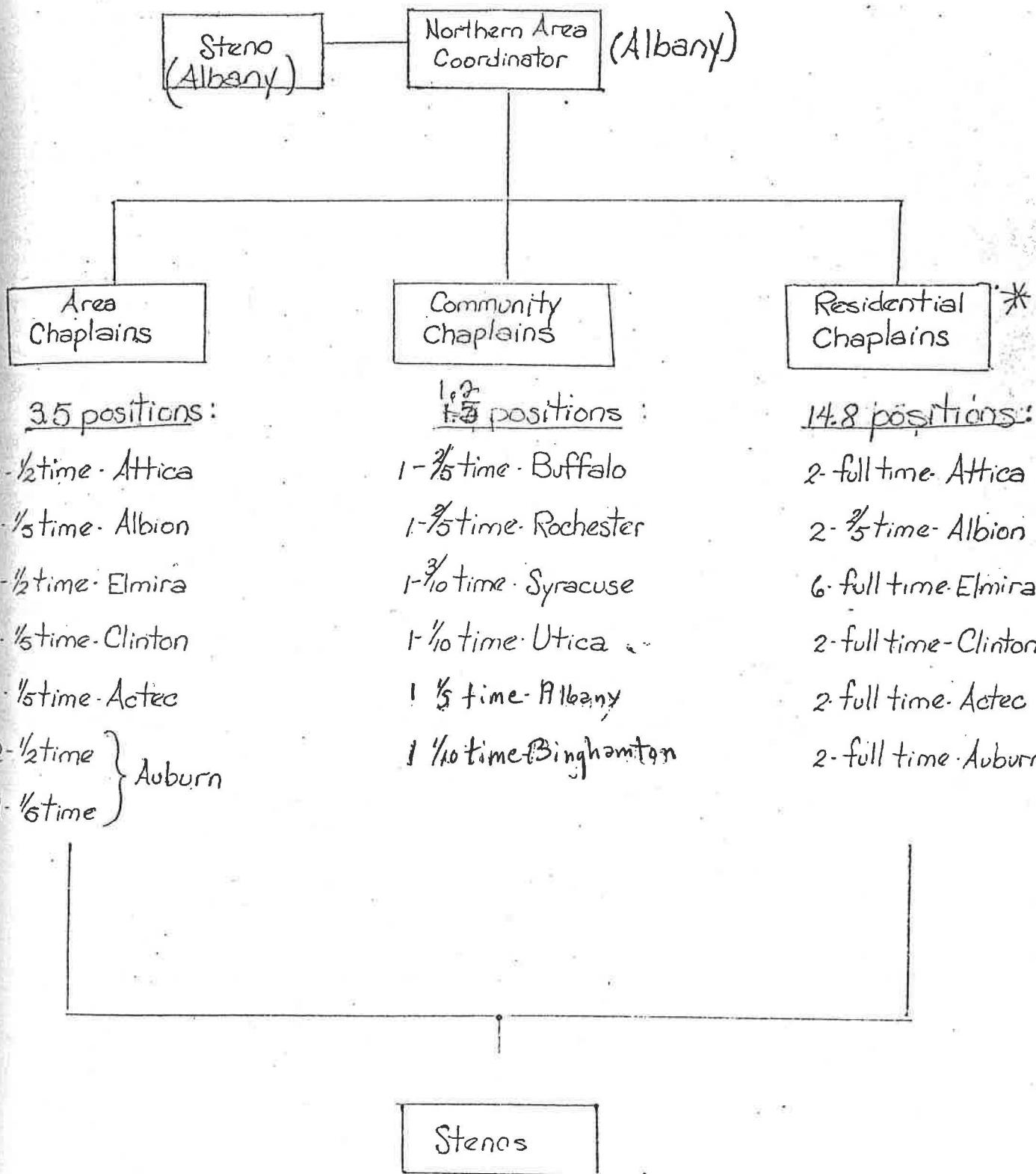
1- Great Meadow

* Existing State-funded Chaplains

* 1- $\frac{1}{5}$ time - Ossining

* 1- $\frac{1}{5}$ time }
1- $\frac{1}{2}$ time } Wallkill

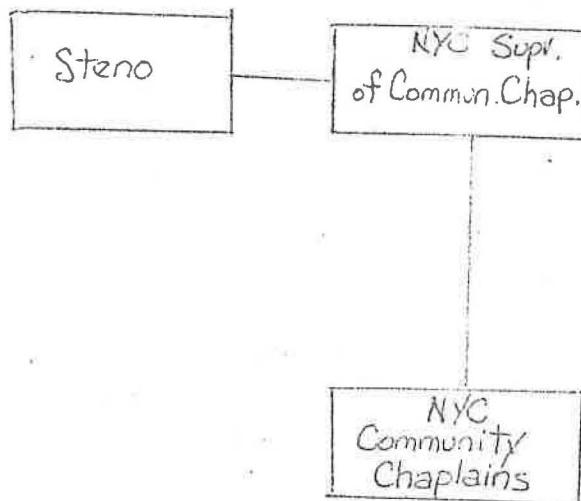
CHAPLAINCY PROGRAM - NORTHERN AREA



5 positions:

- 1 - Attica
- 1 - Elmira
- 1 - Clinton

CHAPLAINCY PROGRAM - NYC



6 positions:

1- $\frac{1}{2}$ time - Yonkers

3- $\frac{1}{2}$ time - Bronx

4- $\frac{1}{2}$ time - Manhattan

3- $\frac{1}{2}$ time - Brooklyn

2- $\frac{2}{5}$ time - Queens

DEPARTMENT OF MINISTERIAL SERVICES

RELIGIOUS SERVICES

by INSTITUTION

	Albion	Attica	Auburn	Bedford Hills	Clinton	Coxsackie	Eastern	Elmira	Fishkill	Great Meadow	Green Haven	Ossining	Taconic	Wallkill	Camps	Bayview	Parkside	Edgecombe
Roman Catholic	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		
Protestant	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	
Christian Science		x	x		x			x	x	x					x			
Seventh Day Adventist			x		x					x		x	x	x	x			
Jewish		x	x		x	x	x	x		x	x	x						
Jehovah's Witnesses		x	x			x		x	x	x					x			
Episcopal		x		x						x					x			
Spanish Language Protestant		x	x	x	x		x	x	x	x	x	x	x	x	x	x	x	
Spanish Language Catholic			x			x			x	x								
Islam - Nation of Islam	x	x	x		x	x	x	x		x								
Islam - Sunni Muslims/Orthodox		x	x		x	x	x	x										
Indian	x	x	x															
Quaker			x												x			
Mormon		x	x															
Buddhist											x							

Nation of Islam

Clinton	Worship Services Friday 1:30 to 3:30 p.m. Education - Saturday 9:45 to 10:45 a.m.
Great Meadow	Worship Services Friday 5:00 p.m. Education - Tuesday 5:00 p.m.
Attica	Worship Services Thursday 1:30 to 3:00 p.m. Education - Saturday 9:00 to 10:45 a.m.
Auburn	Worship Services Friday 5:15 to 8:00 p.m. Education - Sunday 1:00 to 3:00 p.m.
Coxsackie	Worship Services and Education Sunday 8:00 to 10:00 a.m.
Fishkill	Worship Services Saturday 1:30 to 3:30 p.m. Education - Sunday 1:00 to 2:30 p.m. and Wednesday 6:00 to 8:30 p.m.
Elmira	Worship Services Sunday 9:30 to 11:00 a.m. Education - Saturday 1:30 to 3:15 p.m.
Green Haven	Temple Monday through Thursday 3:00 to 4:00 p.m. Friday, Saturday and Sunday 1:00 to 4:00 p.m.
Wallkill	Worship Services Wednesday 8:00 to 10:00 p.m. Education - Friday evening
Woodbourne	Worship Services Saturday 1:00 to 3:00 p.m. Education - Tuesday and Thursday 3:00 to 4:30 p.m.
Ossining	Worship Services Friday 9:00 to 11:00 a.m. and Sunday 9:00 a.m.
Taconic	Unity Prayer Service 8:00 a.m., 12 noon and 6:00 p.m. Monday, Wednesday, Thursday, Friday, Saturday, and Sunday Worship Service Friday 6:00 p.m.
Bedford Hills	Worship Services Tuesday 12:30 p.m. and Sunday 1:00 to 3:30 p.m.

7. A daily statistical report will be kept in the NYC office of all facts related to case work and Community Chaplains for the day.
8. A weekly report will be sent DMS-Albany on Friday of all statistics and vouchers for the preceding week.
9. A monthly report will be sent to DMS Albany on the 23rd of each month of all statistics for the period.
10. Upon completion of a case, a copy of all forms must be included in folder and filed in master file.
11. Office Schedules will be as follows:
 - a. Office hours will be from 8am to 6 Pm only.
 - b. The Area-Coordinator and the Administrative Chaplain will be in charge of the office during the above mentioned hours.
 - c. The night call message unit has been reactivated for work after 6 PM.
 - d. No one will be permitted in the office after 6PM without the written permission of the Area-Coordinator only and only for emergencies.
 - e. All door locks have been change to restore security and confidentiality.
 - f. Use of the telephones is as follows:

Line- 488-5032 For the use of the Project Director and Area-Coordinator ONLY

488-5033 For the use of the Administrative Chaplain and those others he designates.

488-5034 For the use of the Nation of Islam and for immediate emergencies.

NO OUTGOING CALLS WILL BE MADE BY ANYONE WITHOUT THE APPROVAL OF THE AREA COORDINATOR OR ADMINISTRATIVE CHAPLAIN.

Incoming calls will be routed by the Steno.

Out of city calls will be substanciated by the Area Coordinator.

STATE OF NEW YORK-DEPARTMENT OF CORRECTIONAL SERVICES

CASE CONFIRMATION FORM

MINISTERIAL SERVICES

CONFIDENTIAL

CASE INDEX NUMBER

NAME	DEPT. NUMBER	FACILITY
CASE STATEMENT		

PERSON TO BE CONTACTED

NAME OF CONTACT	RELATIONSHIP	TELEPHONE NO.	
NUMBER, STREET	CITY	STATE	ZIP

CASE RECEIVED BY

DATE

TIME

CASE RECEIVED FROM

SUPERVISOR



BENJAMIN WARD
COMMISSIONER

STATE OF NEW YORK
DEPARTMENT OF CORRECTIONAL SERVICES
THE STATE OFFICE BUILDING CAMPUS
ALBANY, NEW YORK 12226

Dear

A Community Chaplain is currently at work on the attached case. A confirmation of this request for assistance, is enclosed for your records.

This office will respond to this request within seventy-two hours of the date and time received. When contacting our office in reference to this matter, please refer to the Case Index Number listed on the enclosed Case Confirmation Form.

Very truly yours,

Area-Coordinator, Community Chaplain

Encl.

STATE OF NEW YORK-DEPARTMENT OF CORRECTIONAL SERVICES

CHAPLAIN WORK SHEET

MINISTERIAL SERVICES

CASE INDEX NUMBER

CASE ASSIGNED	BY	DATE
DATE CASE TO BE RETURNED	TIME DUE	TIME ALLOTED

REPORTS TO BE FILED

NUMBER	COMMUNITY CHAPLAIN REPORT	NARRATIVE REPORT
ADDITIONAL REPORT NEEDED REASON	YES <input type="checkbox"/> NO <input type="checkbox"/>	

CASE CLOSED BY	DATE	TIME	HOURS USED
CASE REFERRED TO			

VOUCHER TO BE FILED	YES <input type="checkbox"/>	NO <input type="checkbox"/>
---------------------	------------------------------	-----------------------------

TELEPHONE UNITS	AMOUNT	SUBWAY FARE	AMOUNT
COMMENTS			

SIGNATURE - COMMUNITY CHAPLAIN	DATE
SIGNATURE - SUPERVISING CHAPLAIN	DATE

STATE OF NEW YORK - DEPARTMENT OF CORRECTIONAL SERVICES

CASE CONTROL SHEET

MINISTERIAL SERVICES

CONFIDENTIAL

CASE INDEX NUMBER

NAME	DEPT. NUMBER	FACILITY
------	--------------	----------

CASE DEVELOPMENT

CASE ASSIGNED TO	BY	
TELEPHONE <input type="checkbox"/> IN OFFICE <input type="checkbox"/>	TIME	DATE
MAIL <input type="checkbox"/>		
TIME ALLOTTED TO COMPLETE	BY	DATE
ADDITIONAL TIME NEEDED	BY	DATE

REASON

CASE REASSIGNED TO	BY	DATE
--------------------	----	------

CASE REPORT

DATE RECEIVED	BY	REASON NOT RECEIVED	
DATE SENT TO FACILITY	BY	REASON NOT SENT	
DATE SENT TO ALBANY	BY	REASON NOT SENT	
ADDITIONAL REPORT TO BE SENT IN 72 HOURS	YES <input type="checkbox"/> NO <input type="checkbox"/>	TIME DUE	DATE DUE
REASSIGNED FOR ADDITIONAL REPORTS	YES <input type="checkbox"/> NO <input type="checkbox"/>	TO	

REASON

DATE CASE CLOSED	CASE MONITORED BY	SUPERVISOR
------------------	-------------------	------------

CASE SOURCE AND STATISTICS

CASE SOURCE	INMATE <input type="checkbox"/> FAMILY <input type="checkbox"/> AGENCY <input type="checkbox"/> TELEPHONE <input type="checkbox"/> MAIL <input type="checkbox"/> WALK-IN <input type="checkbox"/> MEETING <input type="checkbox"/>
ETHNIC DATA	BLACK <input type="checkbox"/> WHITE <input type="checkbox"/> HISPANIC <input type="checkbox"/> INDIAN <input type="checkbox"/> ORIENTAL <input type="checkbox"/> OTHER <input type="checkbox"/>
RELIGION	PROTESTANT <input type="checkbox"/> CATHOLIC <input type="checkbox"/> NATION OF ISLAM <input type="checkbox"/> SUNI MUSLIM <input type="checkbox"/> NON-AFFILIATED <input type="checkbox"/>
AREA	BRONX <input type="checkbox"/> BROOKLYN <input type="checkbox"/> MANHATTAN <input type="checkbox"/> NASSAU-SUFFOLK <input type="checkbox"/> NEW JERSEY <input type="checkbox"/> QUEENS <input type="checkbox"/> STATEN ISLAND <input type="checkbox"/> WESTCHESTER <input type="checkbox"/> UPSTATE NEW YORK <input type="checkbox"/> OTHER <input type="checkbox"/>
TYPE OF PROBLEM	FAMILY <input type="checkbox"/> FINANCIAL <input type="checkbox"/> EMPLOYMENT <input type="checkbox"/> HEALTH <input type="checkbox"/> PAROLE <input type="checkbox"/> LEGAL <input type="checkbox"/> TRAVEL <input type="checkbox"/> AGENCY <input type="checkbox"/> OTHER FACILITY <input type="checkbox"/> COMMUNICATIONS <input type="checkbox"/>

STATE OF NEW YORK-DEPARTMENT OF CORRECTIONAL SERVICES

COMMUNITY CHAPLAIN'S REPORT

MINISTERIAL SERVICES

CONFIDENTIAL

CASE INDEX NUMBER

NAME SENIOR CHAPLAIN	DEPT. NUMBER SENDING CHAPLAIN	FACILITY
-------------------------	----------------------------------	----------

SERVICES NEEDED

SERVICES RENDERED

RESULTS ACHIEVED

REPORT SENT BY	DATE	TIME
----------------	------	------

CASE STATUS	OPEN <input type="checkbox"/> CLOSED <input type="checkbox"/>	WILL REPORT AGAIN <input type="checkbox"/> LAST REPORT <input type="checkbox"/>	SEE OVER <input type="checkbox"/> SENT TO DMS <input type="checkbox"/>
-------------	--	--	---

FOR OFFICE USE ONLY		
Initials	Number	Verified

STATE OF NEW YORK—DEPARTMENT OF CORRECTIONAL SERVICES

CASE INDEX SHEET

SHEET	PAGE
-------	------

STATE OF NEW YORK-DEPARTMENT OF CORRECTIONAL SERVICES

STATISTICAL REPORT

MINISTERIAL SERVICES

REPORT FREQUENCY DAILY <input type="checkbox"/> WEEKLY <input type="checkbox"/> MONTHLY <input type="checkbox"/>	REPORTING PERIOD FROM _____ TO _____	REPORT BY	DATE OF REPORT	
OPEN CASES - START	CASES RECEIVED	CASES CLOSED	OPEN CASES - END	TOTAL HANDLED
REFERRALS TO AGENCIES	REFERRALS FROM AGENCIES	ACTIVITY REPORTS	VOUCHERS TO DMS	HOURS USED

FACILITY LOCATION OF CASES RECEIVED

ALBION	CLINTON	FULTON	TACONIC	GEORGETOWN
ATTICA	COXSACKIE	GREAT MEADOW	WALLKILL	MONTEREY
AUBURN	EASTERN	GREEN HAVEN	WOODBURNE	PHARSALIA
BAYVIEW	EDGECOMBE	OSSINING		SUMMIT
BEDFORD HILLS	ELMIRA	PARKSIDE		
BUSHWICK	FISHKILL	ROCHESTER		TOTAL

TYPE OF PROBLEM

LEGAL	HEALTH	COMMUNICATION	FINANCIAL	EMPLOYMENT
PAROLE	TRAVEL	FAMILY	AGENCY	FACILITY
OTHER				

CASE SOURCE

INMATE	FAMILY	AGENCY	WALK-IN	OTHER
TELEPHONE	MAIL	BUS VISITATION	OTHER	OTHER

LOCATION AND ETHNIC DATA

AREA	BLACK	WHITE	HISP.	INDIAN	ORIENT.	OTHER	AREA	BLACK	WHITE	HISP.	INDIAN	ORIENT.	OTHE
BRONX							NASSAU SUFFOLK						
BROOKLYN							WESTCHESTER						
STATEN ISLAND							UPSTATE NEW YORK						
MANHATTAN							NEW JERSEY						
QUEENS							OTHER						
NYC TOTALS							OUTSIDE NYC TOTAL						

RELIGIOUS DATA

PROTESTANT	CATHOLIC	NATION OF ISLAM	SUNI MUSLIM	NON-AFFILIATED
------------	----------	-----------------	-------------	----------------

STATE OF NEW YORK-DEPARTMENT OF CORRECTIONAL SERVICES

BUS AND SUBWAY FARES – COMMUNITY CHAPLAIN

UNIFIED CHAPLAINCY PROGRAM

DATE	FROM	TO	REMARKS	COST

STATE OF NEW YORK-DEPARTMENT OF CORRECTIONAL SERVICES

TELEPHONE CHARGES - COMMUNITY CHAPLAIN

UNIFIED CHAPLAINCY PROGRAM

DATE	NUMBER CALLED	PERSON CALLED	REASON	CHARGE

Status Report for the Third Quarter - Unified Chaplaincy Program

During this reporting period, two Area Chaplains were hired. Father Felician Napoli, a bilingual Roman Catholic Priest was hired to work 8 hours per week at the Wallkill Correctional Facility. Reverend Hector Chiessa, a Spanish Protestant Minister, was hired full time for the New York City Ministerial Services office to work with the Hispanic Community Chaplains, the Hispanic community and provide general administrative support to the New York City Area Coordinator. (Copies of their resumes are attached: Attachment #1)

The functioning of the Area Chaplains continues to have a positive effect on the inmates and the facility staff. The impact of the Area Chaplains has been in the areas of religious-counseling, religious-education and special worship services. It is felt that the ethnic and religious identification provided via the Area Chaplains has contributed to their involvement in many areas that were often overlooked by other facility staff. At the present time, there are thirteen Area Chaplains working throughout the Department.

The Community Chaplains' portion of the Grant continues to require a great deal of attention. As the Project approaches the termination of first year funding, a constant reassigning of funds to the more active Community Chaplains from the less active Community Chaplains is necessary.

This office is also in the process of making two significant changes in the Community Chaplains' portion of the project. Within two weeks,

the New York City cadre of Chaplains will be cut to thirty-five Community Chaplains. There will still be a cross section of ethnic and religious representation, but there will be an increase in the number of Roman Catholic priests, Nation of Islam Ministers, and Sunni Muslim Ministers. This decision was based in part on the available statistics compiled by the project staff and also the necessity of canceling several contracts so that the allocated funds can be reassigned to fewer Chaplains. As the project nears the ending of this funding period, more contracts will be canceled with those funds being reassigned to even a fewer number of Community Chaplains.

The cadre of Upstate Community Chaplains will remain the same since it is not practical to cancel the contract of a Chaplain in Plattsburgh and later ask a Chaplain in Albany to deal with a case in Plattsburgh. We are instead continuing all Rural Upstate contracts, but with a reduction in the amount of funds encumbered for each contract. In this manner we will continue to have coverage in many of the rural areas. The large Upstate urban communities will be covered in a manner similar to New York City.

The second change is a formalized data flow process which has been introduced into the New York City Community Chaplain Program. This process (copy attached: attachment #2) designates responsibilities and ensures accountability. New reporting forms and their accompanying completion times, also ensures a reasonable flow of data which may be used for an ongoing evaluation of the Program. (copies of forms attached: attachment #3) These forms have been submitted to the Division of Management and Systems for

review and are not official Department of Correctional Services' forms at the present time.

There have been recent requests for Community Chaplains to be involved in two additional areas. The first area is that Community Chaplain will be used to notify an inmate's family in the event of the inmate's serious illness, accident or death. This would eliminate the past practice of the family being notified by a telegram or a telephone call. The Community Chaplains have been utilized for death notification in the past few months and the results have been satisfactory for all concerned. This need for such a service is infrequent, but in order to ensure that the family notification process is orderly, selected Community Chaplains throughout the state will be given a thorough orientation as to what will be required of them and an agreement by them that they could receive a telephone call requesting that a family be contacted at any time of the day or night. This type of personal contact will ensure that the information received by the family is accurate and will also prevent any misunderstandings.

The second area is concerning inmates being furloughed home for the first time since their commitment to the Department. Some inmates and wives have requested that a Community Chaplain visit them during the first furlough for the purpose of religious and/or marital counseling. This request for counseling is understandable, since an inmate's first furlough home is a significant part of his reintegration into the Community. The anxieties accompanying the furlough should be dealt with at the earliest possible moment, and cannot be dealt with totally at the facility. Effective counseling must take place prior to and during the furlough. If the inmate

introduction back into the family constellation is unstable, the possibility of recividism is greatly increased. Requests for Community Chaplain involvement during an inmate's first furlough have only occurred in a limited number of cases and the reaction has been positive, but due to the amount of remaining funds for Community Chaplain Assignments, such involvement is available but not promoted.

The Area Coordinators and the Assistant Program Coordinator are currently evaluating the Ministerial Programs at each Correctional Facility, in addition to their regular administrative and supervisory duties. This evaluation process enables the development of a mechanism for accountability and will serve as a guide for future hiring practices and religious program development. The relationship between the Area Chaplains and other facility staff and inmates is only one of the areas being evaluated.

Attached is a copy of the final draft of the "Chaplains Administrative Manual". (Attachment #4) The loose leaf binders for the manuals are being ordered and as soon as a covering letter from the Commissioner is developed, the distribution process will begin. The distribution will include all Chaplains, Superintendents, Deputy Superintendents and Central Office Group and Division Heads.

Attached (Attachment #5) is a copy of the working draft of the "Religious Handbook". The designated religious groups are slowly responding to our request for their approval on the section regarding their religion. After seeing the handbook in what was supposed to be the final draft, two groups have made drastic changes.

It is assumed that other groups may make similar changes. A letter is being sent notifying the groups that have not responded, that if we do not hear from them within two weeks we will assume the handbook meets their approval. The handbook will be in a loose leaf binder so changes can be made if the need arises. This handbook will be made available to anyone who desires a copy. It is hoped that the handbook will provide insight into the workings of various religious groups. The understanding gained will lead to an atmosphere of tolerance and greater cooperation.

The Reverend Leotis Belk's introduction to the Chaplains Manual will be distributed at a later date. The introduction is intertwined with some controversial topics, that some may feel is inappropriate for introducing a manual dealing with all religions. It will, therefore, be modified and distributed at a later date.

Resume

Father Felician Napoli

Father Napoli attended St. Francis Seminary. He was ordained in 1951. Father Napoli spent twenty years doing mission work in South American. While in South American he had five years of prison experience. At present he is at the Wallkill Correctional Facility.

DATA FLOW MATRIX

2.

I. Case Reception: Area Coordinator
Senior Area Chaplain (Muslim)
Administrative Chaplain
Area Chaplain (Muslim)
Area Chaplain (Hispanic)
Stenographer

(Form # must be in quadruplicate.)

II. Catalogued: Administrative Chaplain

Master file, institutional file, community chaplain file, and facility Senior Chaplain file

III. Case Action:

A. Telephone case - handled only by Area Coordinator, Administrative Chaplain, and Area Chaplains (completion form and reply form).

B. Assignment to Community Chaplain by Area Coordinator

1. Nature of Case
2. Resources
3. Time allocation
4. Reply time

C. Case confirmation letters to source by Administrative Chaplain.

V. Report and Review: Area Coordinator and Administrative Chaplain with Community Chaplains

A. Verify activity reports

B. Relay report findings to case source by Administrative Chaplain

C. Review

1. Close - Area Coordinator and Administrative Chaplain
2. Reassign - Area Coordinator

VI. Central Office Catalogue (Weekly): Area Coordinator

A. Case breakdown

1. Sources
2. Type
3. Geographically, ethnically, racially, and religiously
4. Aggregated number of cases
5. Number of on-going cases
6. Number of completed cases

B. Voucher

1. Activity reports
2. Aggregate total

CASE FLOW CHART

CASE SOURCE

Facility

Family

Community Agency

Community Organization

NEW YORK CITY OFFICE

1. Received
2. Logged
3. Reviewed
4. Solved or Assigned
5. Case Confirmation to Source

Community Chaplain

Response Time 72
Hours Maximum

Family
Community Agency
Community Organization

Telephone Case

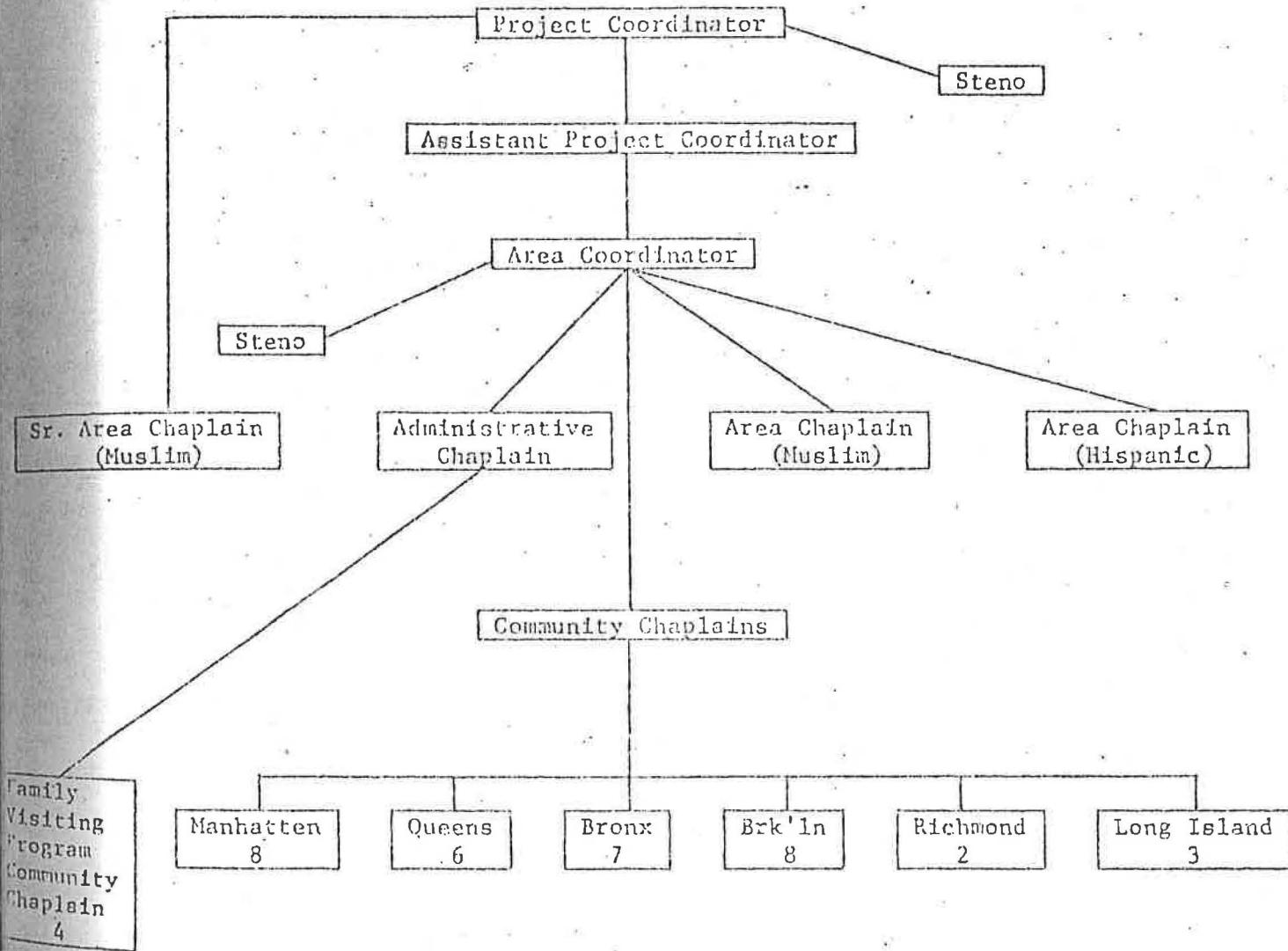
Verify, Reply, Close
or
Reassign

Voucher Process

Telephone Case: Cases that can be handled by a telephone contact with family, agency, etc.

Assigned Case: Cases that require a community chaplain to physically contact a family, agency, etc.

ORGANIZATIONAL CHART - NEW YORK CITY



Family
Visiting
Program
Community
Chaplain
4

Attica
Auburn
Great Meadow
Clinton

NEW YORK STATE DEPARTMENT OF CORRECTIONAL SERVICES

CHAPLAIN'S ADMINISTRATIVE
MANUAL

Division of Management
and Systems

September 1975

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I. INTRODUCTION

The Chaplains represent the only functionaries in the correctional system who are potentially free to be concerned with the needs of the inmates to whom they minister and with those needs alone. The Chaplains are an integral part of the facility's rehabilitation/reintegration team.

A. CHAPLAIN'S ROLE

1. The Chaplain has three main purposes in fulfilling his role, these are to:
 - a. Provide religious training or expertise to meet the religious or spiritual needs of an inmate.
 - b. Instill a reverence for God and human life as well as develop respect for legal authority.
 - c. Counsel inmates who need to gain maturity, self-confidence or self-control.
2. A Chaplain must be sensitive to any injustices that may involve inmates and act in their behalf.
3. Act as liaison between administrators and the inmates in religious matters.

B. SELECTION PROCESS

1. Ecclesiastical Endorsement

Each Chaplain must be fully ordained by an ecclesiastical body and be in good standing. Religious authorities who grant ecclesiastical endorsement are a Bishop of the Roman Catholic Church, New York Board of Rabbis, and recognized denominational agencies. A religious authority nominates a candidate to the Division of Ministerial Services for consideration as a

facility Chaplain who then determines whether to appoint them or not.

It is recommended that each Chaplain join the American Correctional Chaplains Association which is an affiliate of the American Correctional Association.

American Correctional Chaplains Association is composed of three affiliates:

1. American Protestant Correctional Chaplains Association
2. American Jewish Correctional Chaplains Association
3. American Catholic Correctional Chaplains Association

Membership in the American Correctional Chaplains Association affords a Chaplain the opportunity to meet with his counterparts to discuss new developments in corrections and the rehabilitative process. Other meetings may be requested by religious superiors, but time and budget constraints may limit one's participation.

2. Civil Service Requirements

The Civil Service Commission for New York State has codified rules and regulations for every state position. The Chaplain's position is classified as non-competitive and in order to qualify the incumbent should have:

1. Graduated from an accredited college or university with a Bachelor's Degree.
2. Graduated from a three year Theological Seminary or Divinity School with a Bachelor's of Divinity Degree.

3. Five years experience as pastor of a parish ministry, priest, rabbi, administrator, assistant or its equivalent in full time service.

3. Personality Factors

Other considerations that are desirable in a Chaplain who might be selected to serve in the specialized ministry of Correctional Services are:

1. The individual should express a genuine desire to serve in this type of ministry and have a sound knowledge of the nature and problems inherent in this setting.
2. The individual should demonstrate a working knowledge of the factors involved in inmate behavior during confinement.
3. The individual should be emotionally stable and psychologically sound in order to be objective when dealing with emotionally disturbed inmates.
4. The individual should have an ecumenical approach with other Chaplains and be cooperative toward other facility employees.
5. The individual should exhibit patience for working with confined inmates.
6. The individual should have a spiritual concern for all religious programs or activities and be capable of developing inmate relationships; demonstrating kindness and understanding.
7. The individual should be decisive when performing religious, spiritual and administrative tasks.

C. PASTORAL MINISTRY

The chaplaincy staff is responsible for providing the opportunity for religious experience and worship services to all segments of a population within a facility. The sacraments of the Christian Church as well as the rituals and traditions of other religions and faith communities shall have equal treatment, respect, regularity and dignity as practiced in any community. Religious practice is a freedom that cannot be denied to an inmate. Restrictions as to time, place and desire as well as the health, welfare and safety of the entire population are always of major concern to a Chaplain. Minor adjustments in priorities may be needed to insure equal treatment to all groups in the observance of their respective faiths.

No one Chaplain can validly administer the sacraments to all faiths. The Senior Chaplain is responsible for locating qualified clergy to administer the required sacraments. Each Chaplain fulfills the requirements of his own denomination by observing the respective liturgy, sacraments and doctrine.

Baptism, confirmation or denominational membership change by an inmate should be carefully handled by a Chaplain through in-depth counseling. All believers in Christ, regardless of faith, should not be denied the receiving of sacramental rites.

Any denomination change by an inmate will be recorded in their case history folder and a notice sent to the Head Clerk and/or Service Unit. Non-Resident Chaplains, visiting

clergy or other officially recognized faith leaders are responsible for notifying the facility Senior Chaplain to affect the inmate's denominational change. Counseling shall be provided in order to adequately prepare an inmate through religious instruction before a different faith or church is selected.

II. DIVISION OF MINISTERIAL SERVICES

A. ORGANIZATIONAL DIRECTION

The Director of Ministerial Services supervises the Facility Religious Program under the direction of the Deputy Commissioner for Program Services. The Director of Ministerial Services has an Assistant Director who coordinates and directs the activities of the Area Coordinators and the following Chaplains:

Senior Chaplain	Visiting Chaplain
Resident Chaplain	Community Chaplain
Area Chaplain	

The Chaplaincy Program in each facility must reflect as broad a spectrum as the ethnic make-up of the enclosed community. The treatment process concerns not only the confined inmate, but also their family and later social adjustment as well. The impact of each person's cultural background must be considered when ministering to their needs. The Unified Chaplaincy Program strives to accomplish this. The Chaplain's influence is felt in a number of ways, intervening in certain crises, giving pastoral care to members of the inmate's family, counseling and guiding during the awkward stage of re-socialization.

B. AREA CONCEPT

The Department of Correctional Services divided the Division of Ministerial Services into three regions to better accomplish the tasks assigned to the organization. Each region is directed by an Area Coordinator who coordinates the religious activities within a particular region by performing the following duties:

1. Direct and supervise religious-counseling service personnel assigned to the region.
2. Conduct monthly meetings with the resident chaplaincy staff at each facility.
3. Conduct bi-weekly meetings for Area Chaplains within the region.
4. Conduct bi-weekly meetings for Community Chaplains within the region.
5. Conduct quarterly meetings for all Senior Chaplains, Area Chaplains and Community Chaplains within the region.
6. Assure that Monthly Reports and Quarterly Progress Reports are received from each Chaplain under his supervision.
7. Monitor all religious programs conducted at the facilities within his region.
8. Provide an orientation program for new Chaplains which will include:
 - a. Organizational staffing patterns and the goals of the Unified Chaplaincy Program.
 - b. Arrange a joint meeting at the facility which will include the facility administrators, Resident Chaplains, Area Chaplain and Community Chaplains with whom they will be working.
 - c. Develop and administer other orientation techniques that may be appropriate.
9. Review and evaluate each facility's ministerial services budget request within the region.
10. Under the direct supervision of the Assistant Director of Ministerial Services, each Area Coordinator is responsible for insuring that Chaplains follow the directives issued

to them and resolving problems that might occur at the facility level.

11. The Area Coordinator is the liaison between central office and the various chaplains who serve the inmate population within a particular region.

C. PASTORAL RESPONSIBILITY

The responsibility of each chaplain is as follows:

1. Senior Chaplain

Has the responsibility of guiding and coordinating all religious programs with assistance from the Superintendent, Area Coordinator and possibly a visiting clergyman in a particular facility.

Prepares the facility Ministerial Services budget and insures that all religious reports are completed and forwarded to the proper authorities.

2. Resident Chaplain

Has the responsibility of conducting religious activities relevant to a particular faith. Provides religious guidance and counseling to interested inmates and staff. Conducts religious instruction through group discussions, forums and formal classes. Selects for purchase religious reference books as well as other materials which can enrich the religious program.

The religious activities performed by the Resident Chaplain consists primarily of the following:

- a. Conducts religious services.
- b. Establishes periods of worship.
- c. Provides counseling and spiritual guidance for inmates of their faith.

- d. Administers rites and sacraments.
- e. Performs pastoral calls on those of their faith; particularly, if they are experiencing an emotional crisis, hospitalized due to a critical illness or close to death.
- f. Conducts a religious education program by planning and organizing classroom instructions, group discussions or seminars.
- g. Communicates with physicians, psychologists, social workers, nurses, counselors and parole officers to aid in an inmate's rehabilitation.
- h. Consults with the facility Superintendent, Senior Chaplain and possibly a visiting clergyman in order to coordinate a religious program.
- i. Maintains a record of their religious activities and forwards it to the Senior Chaplain.

3. Area Chaplain

Has the same responsibilities as the Resident Chaplain except the religious activities may be conducted at more than one correctional facility. Provides religious activities for specific faith groups associated with ethnic and/or racial culture. This provides the Department with the opportunity to reach beyond traditional boundaries in order to deliver ministerial services.

4. Visiting Chaplain

The Visiting Chaplain provides religious activities to the smaller faiths in the facilities which have only a few believers. He has the same responsibilities

as the Resident and Area Chaplains and provides many of the same services by traveling to more than one facility.

5. Community Chaplain.

The Community Chaplains represent communities from which significant numbers of inmates originate. This type of Chaplain confers with the facility counselors, Resident and Area Chaplains in order to receive and relay information which may help to resolve problems associated with maintaining family ties or help obtain eventual employment for an inmate. Any inmate who has no strong religious tie and wishes to avail himself of the Community Chaplain's service will be given a reasonable opportunity to do so.

The Community Chaplain acts as a resource agent to whom an inmate may contact in the community upon release. The Chaplain can refer the inmate to a public or private social service agency that can provide needed assistance to them during their transition period back into the community. The Chaplain must keep a record of every contact made on behalf of the inmate and the services rendered. These reports are then forwarded to the respective Area Coordinator.

D. RELIGIOUS VOLUNTEER GROUPS

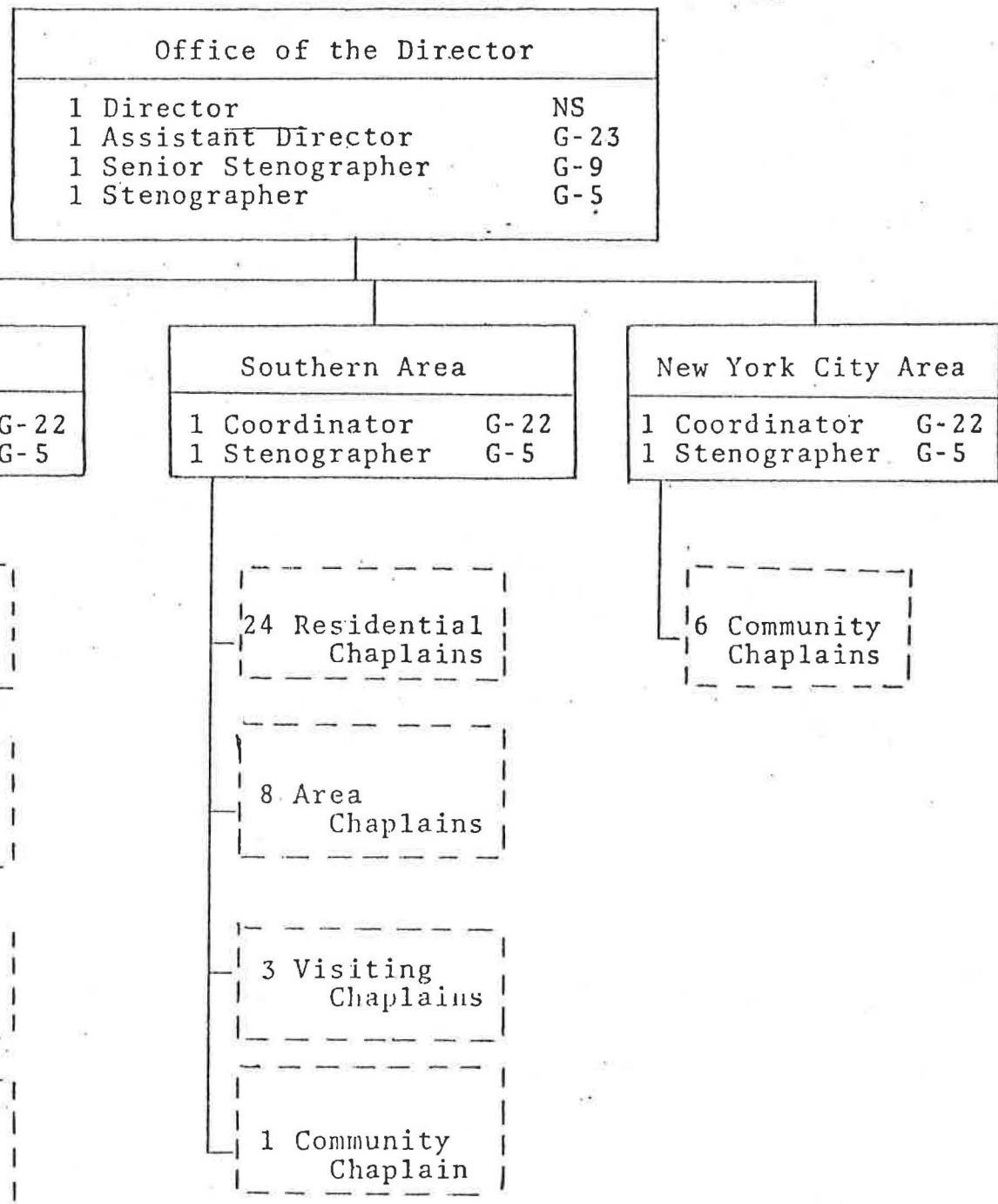
All religious volunteers or volunteer groups who have not been recognized by the Division of Ministerial Services may request recognition of their religious program by presenting it to the Senior Chaplain who then consults with the facility Superintendent and Area Coordinator to recommend what position the Division of Ministerial Services should assume before allowing a particular volunteer group

permission to conduct their program at a facility. If any of the groups plan to conduct any program which is other than religious, they should be referred to the Volunteer Services Coordinator at the facility.

E. ORGANIZATION

Critical to the concept of coordination, in an effort to provide a unified correctional services ministry, is to distinguish between the various chaplaincy positions or titles and their functions as well as the administrative relationships which exist between them. The following organizational chart is designed to illustrate the relationships within the Division of Ministerial Services. It depicts the channels of communication, levels of direction and coordination, and individual categories of responsibility.

ORGANIZATION CHART - DIVISION OF MINISTERIAL SERVICES



III. INSTITUTIONAL RELIGIOUS PROGRAMS

A. SCHEDULING SERVICES

Each facility should have a worship center or building designated for religious purposes. The use of the chapel should be scheduled for religious purposes by the Senior Chaplain in cooperation with the Superintendent and security personnel. Each faith group will have the opportunity to use the worship center according to the schedule established by the Senior Chaplain. Furnishings common to several faith groups will be shared to the fullest extent possible, e.g., chairs, tables, lecterns, bibles, musical instruments, etc. However, ritual items that are used by specific faith groups, e.g., altars, sacred vessels, prayer rugs, etc. are to be safely stored and reserved for them.

B. COUNSELING AND CONFESSION

The Chaplain because of necessity and duty spends many hours counseling inmates. This is accomplished in several ways; by formal scheduled counseling, confessional or by chatting casually in the corridors or yard during times of leisure. During times of grief, the Chaplain should provide comfort and aid, particularly when the task of informing an inmate of a death in their family rests upon the Chaplain. In the area of counseling, Chaplains have received training from specialists in the field who prepared them for the dynamics involved resulting from the confidence vested in them by the inmates. Information received that is not confidential should be recorded and placed in the inmate's case history folder for other members of the staff to use as a reference.

C. SPECIAL CELEBRATIONS

1. The Division of Ministerial Services will notify the Superintendent and Senior Chaplain through Directives of the dates observed by recognized religions as religious celebrations.
2. Prior to a religious celebration, which may involve a sacramental observance or special fast, the Senior Chaplain should consult with the Superintendent, religious leader(s) concerned and the inmate religious leader(s) to finalize the arrangements in accordance with the safety and security procedures at the facility.

D. RELIGIOUS INSTRUCTIONS

The Chaplain is also a trained teacher and familiar with the principles of the education process. Religious instruction is a vital part of the correctional services ministry. The Chaplain should determine the level of religious knowledge attained by each student and arrange the instruction accordingly. In some facilities, advanced instruction should be offered to those who are interested if adequate time is available for this purpose. The religious instruction program may include the following methods: formal classroom instruction, informal gatherings, guest instructors, forming a choir, and the use of audio-visual aids. The following information may be helpful:

1. Roman Catholic Chaplains must follow the canons of the church that lead to baptism, communion and confirmation.
2. Jewish Chaplains provide basic instruction which includes traditions and teachings of Judaism, religious history, and, when possible, fundamentals of the Hebrew language.

3. Protestant Chaplains may provide an overall description of the major denominations without leaning toward any particular one. The instruction includes Bible interpretations, church history and discussions pertaining to Christian ethics.
4. Other faith groups such as Orthodox, Evangelical, Pentecostal or Muslims, recognized by the Division of Ministerial Services within the Department of Correctional Services, will also be permitted to conduct religious instruction by their designated religious leader.
5. The Chaplain should review the various Bible correspondence courses available from national organizations and select the ones that the inmates would be interested in. Courses that are successfully completed should be recorded in the inmate's case history folder.
6. If an adequate worship center is not available for religious instructions, the Senior Chaplain should request permission from the Superintendent to use the educational facility.
7. The Chaplain should contact various churches, denominational headquarters, non-denominational agencies and the Division of Ministerial Services to procure any free religious material for use in their religious instruction.
8. Group counseling as a method of religious instruction has proved valuable in faith development by providing an opportunity for inmates to share their past religious experiences. The religious instructor guides the group in discussing religious and moral issues.
9. An inmate instructor may teach religious training under the following circumstances:

- a. Designation is made by the Senior Chaplain after consultation with the facility Superintendent and appropriate personnel.
- b. Preparation of a course outline which meets the approval of the Senior Chaplain.
- c. An area is available for the class to meet and adequate security personnel can be assigned for the time period requested.
- d. A Chaplain is assigned to monitor the class periodically to verify the course content.

E. VISITING INMATES

1. During Confinement

Part of the Correctional Services Ministry requires that each Chaplain visit followers of their faith during working hours and leisure. Inmates confined to special housing units should be visited often.

Chaplains should avoid performing their duties entirely in their office, but rather move about the various shops, industries, programs and offices in the facility in order to gain insight into the inmate's existence. If the Chaplain's visiting stirs interest from an inmate to seek assistance, the Chaplain's office should be offered as a place to discuss confidential matters.

The Chaplain's presence during the facility's visiting hours provides families who are visiting the inmate an opportunity to relieve some of the anxieties associated with the separation caused by an inmate's confinement.

2. During Critical Illness

In the event an inmate is placed on a critical list by a facility physician or by a local hospital, the Senior Chaplain's office must be informed as soon as possible by telephone and then later in writing. The Senior Chaplain will maintain an emergency duty roster of chaplains so that someone will be available to administer to inmates who are critically ill or in danger of death. The Chaplain's office should be notified immediately if an inmate attempts to commit suicide.

F. FUNERALS

1. The family of the decedent will determine where the funeral service should be conducted. This could be held at either the facility chapel or at a local funeral home.
2. Arrangements should be made for a committal service at the grave.
3. The Chaplain representing the inmate's faith is responsible for locating an appropriate religious leader to officiate at the funeral service or conduct the service himself.
4. In some instances, a memorial service may be arranged after interment if circumstances did not allow a funeral service.
5. The Chaplain's office has the responsibility of arranging for names, and dates to be properly inscribed on headstones located in the facility cemetery as well as the perpetual care expected of the caretaker.

6. Resident Chaplains may determine if it is appropriate to conduct a memorial service for one of the facility's staff after their interment.

IV. THE CHAPLAIN AS AN ADVOCATE

A. ADVOCACY

The Chaplain's role as an advocate presents a unique situation which demands that he speak on behalf of the inmates rather than for others for whom there is concern. The inmate needs a spokesman who can identify an injustice or lack of concern during their period of confinement. This requires that a chaplain be exposed to criticism from society and its system of justice.

The Scriptures point out that inspired religious leaders are to watch over the systems of justice as part of their divine calling. The Chaplain would be considered remiss in his duties if he did not understand the affairs of justice where he performs religious activities in the spirit of subpoena.

However, to be an advocate chaplain is to understand that concern goes beyond forces that repress and destroy. The Chaplain witnesses inner conflicts suppressed by inmates confined by walls and suffering from self-deprecation. The Chaplain attempts to recover the spirit of the soul considered sacred--the spark that enables a person to believe in his own significance as well as that of others who surround him.

The advocate sees the realm of individuals and incidents as a union of the sacred and the secular. He seeks Divine presence in all the affairs of the human community. The prophets of old contended with kings and beggars, storms and armies, awaiting for the divine voice to call them to respond. If the advocate chaplain accepts this calling, he responds to

every facet of the correctional system. For example:

1. Inmate Organizations

Inmates express their desires and needs through organizations. Quite often they are hastily organized and can perform only limited amounts of creative activities. The Chaplain should be aware of the various organizations and determine if the group's role tends to be beneficial to the facility as well as the inmates concerned. If the answer is positive, the chaplain should be available to assist the organization and function effectively.

2. Political Issues

Every Chaplain who is significantly involved in his work at a correctional facility should be cognizant of relevant political issues. These controversial issues may involve legislation affecting the death penalty, sentencing revisions, as well as treatment of inmates. The moral and spiritual aspects of these issues should concern the Chaplain as to their impact on society and the correctional services system without taking a political stand.

3. Community Involvement

A facility Chaplain has the responsibility of informing nearby communities, and in particular, religious organizations within the community of the services they could perform for inmates during and after their confinement.

4. Facility Policy

Each facility formulates individual policies on

a local basis that are not department-wide. The Chaplain should become aware of the local policy-making process and be able to contribute toward the needs of the facility.

5. Symbolic Issues

The Chaplain's position is vulnerable to criticism due to issues or situations that required action. As a result of the action taken, the Chaplain is identified with a particular symbol or issue. Chaplains should always be aware of the fact that what is accomplished for one person may affect many others in similar circumstances.

B. PRACTICAL VISION

A Chaplain must have practical vision which reflects their vocation. The confined community is one aspect of society which can be viewed as an uncultivated wilderness where a new life may emerge at any moment. Part of the Chaplain's vocation is to nurture and encourage this new life along new paths where human response signifies meaning and fulfillment.

C. PROSELYTIZING

Proselytizing is any activity on the part of a Chaplain, inmate or organization through personal contact, distribution of printed material, radio announcements, or any other mode of communication which has as its intention the purpose of luring an active follower of one religious group to another. When an individual or group complains to a Chaplain that a religious act could be identified as offensive, they must present all possible supporting facts.

When an inmate reports such an incident to a Chaplain, the Chaplain has the responsibility of collecting as many facts as possible and reporting them to the Senior Chaplain. If the issue cannot be resolved by the Senior Chaplain, the matter should be reported to the Area Coordinator who either resolves the matter or refers it to the Director of the Division of Ministerial Services to make a decision as to what action should be taken.

D. EVANGELISM

Evangelism shall be interpreted to mean the proclamation of one's (either an individual or a group) religious beliefs through words and deeds. Caution should be exercised if the words and deeds are directed to another person or group of a different faith.

Evangelism should be viewed as a positive activity to be condoned by Chaplains and other religious leaders. In most instances, religious beliefs teach the joy of faith and the renewal of life as something to be shared as an integral part of faith itself. The confined individual should not be denied the right to share his faith in a positive way.

E. BIGOTRY

Bigotry refers to any teaching, preaching, conversation, or practice by an individual or group that has a derogatory effect upon another. Such practices should not be tolerated. Review should be given to printed material and established lessons or courses which advocate and encourage such practice.

V. GENERAL ADMINISTRATION

The Division of Ministerial Services establishes for each facility through the Area Coordinators the type of religious programs and activities that are acceptable. These established activities have been previously approved with the Commissioner of Correctional Services. It is the duty of the Senior Chaplain at each facility to coordinate and implement these programs or activities with assistance from the facility Superintendent.

A. FACILITY OPERATIONS

The Chaplaincy staff should make every effort to cooperate and interact with each level of the administrative process in order to conduct an adequate overall correctional services program. Each member of the Department of Correctional Services is considered part of the rehabilitative team.

1. Reception

The facility Senior Chaplain is the primary channel of receiving and relaying religious matters that affect each inmate. Chaplains interview every inmate upon their reception into the correctional services system in order to obtain their spiritual background, present attitude and outlook. At this point, first impressions as to the inmates' vocational interests, spiritual conflicts, domestic difficulties or any other imminent problems can surface which might affect the inmate's adjustment. This information is recorded on the form provided by the Service Unit and becomes part of the Classification Report that is filed in the inmate's case history folder.

2. Transfers

When an inmate transfers into a facility, the Senior Chaplain reviews the case history folder in order to assign an appropriate Chaplain to the inmate. The appointed Chaplain then schedules an interview with the inmate to explain the facility's religious program and provide dates, times and locations of the regular worship services that are conducted by their faith. The need for counseling or participation in other phases of the religious program may be recognized during the interview. A brief report of the interview should be prepared to include the inmates present attitude and outlook for inclusion in the inmate's folder.

3. Pre-Parole

Prior to an inmate's release on parole, the Chaplain of their faith may prepare a pre-parole report that highlights the inmate's moral and social development observed during confinement. This report should be brief, factual and positive in approach. Information received in confidence should not be divulged in this report as it becomes part of the inmate's permanent record. Area Chaplains or Visiting Chaplains may wish to prepare a pre-parole report on behalf of the inmate. The facility Senior Chaplain should review all reports prior to their entry into the inmate's case history folder.

B. PRE-RELEASE INTERVIEW

Prior to an inmate's release on parole or at the completion of their sentence, a Chaplain should attempt to meet with them and explain the Community Chaplain's program and offer them

local church contacts. A local church contact could prove invaluable to the inmate's social adjustment into the community. A local pastor has access to a number of social agencies that would be willing to offer assistance.

C. BUDGET PREPARATION

1. Time Schedule

The State Budget begins April 1 of each year and ends March 31 of the following year. A timely submission requires the Senior Chaplain to prepare the budget request in June and forward it to the facility steward after the Division of Ministerial Services has reviewed it. The steward is then able to present it as part of the facility's budget for the next fiscal year.

2. Projected Needs

The budget request will cover those items which each Chaplain deems necessary in the conduct of their religious activities. This may include such items as vestments, scrolls, equipment for the Altar, Ark, Mosque, Temple or Chapel as well as Bibles, Korans, Torahs, prayer books, hymnals, crosses, candles and religious publications. Money may also be budgeted for the part-time services of an organist and a choir director. Requests must be prepared with adequate justification and in accordance with proper budgetary instructions.

3. Submission

The Senior Chaplain will coordinate the preparation of each facility Chaplain's budget request which pertains to their faith group. The Senior Chaplain then consolidates the various budget requests into one to form a

unified report. The Senior Chaplain then meets with the Area Coordinator to review the projected budgetary needs for religious activities at the facility. The Area Coordinator consolidates the budget requests received from their region and meets with the Division of Ministerial Services Central Office to review the various submissions.

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NEW YORK STATE DEPARTMENT OF CORRECTIONAL SERVICES

RELIGIOUS HANDBOOK

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THE AMERICAN INDIAN RELIGION

Introduction

Information about religion among American Indians was prepared from data gathered from the Six Nations residing in the state of New York. This synopsis does not purport to speak for all Indians nor all tribes or cultural and religious affiliations, but it does purport to highlight a religion perceived by the American Indian as explained by the Chiefs of the Six Nations.

Fundamental Beliefs and Philosophy

The American Indian religion has as its basic theme and fundamental belief that man is an integral part of nature. Man is a part of the "life circle" or life cycle. Through man's recognition of his existence as being a part of nature, as opposed to being apart from nature; he then may become and remain in harmony with nature.

Sin is a foreign concept within the American Indian religion. Man is judged simply on the basis of how he treats other men. But above all, freedom of the individual to commune with nature is fundamental to the practice of the Indian religion.

Principal Day of Worship

High Holidays

Religious holidays in the Indian religion may more befittingly be called seasonal holidays or seasonal celebrations. There are no specific times or dates for these celebrations since each begins when a cycle of nature starts something new during the course of a year.

The major holidays are the following:

1. Midwinter (21 days)
2. Planting (5 days)
3. Maple Sugar (1 day)
4. Strawberries (1 day)
5. Beans (1 day)
6. Corn (5 days)
7. Harvest (5 days)
8. The All Night Dance (once each year, usually in March or April)

The All Night Dance is extremely important in that it is during this celebration that one renews his association in the "life circle". The All Night Dance, as are all the other celebrated periods, is celebrated with music and dancing.

Those persons who belong to medicine societies (Special religious groups within the way of life) must renew their association with the group once each year during the Midwinter celebration or on the anniversary of when he was initially inducted into the society.

All of the celebrations are open-air celebrations. Each of the celebrations are a part of the circle of life and maintain the harmony of the "life circle".

Day to Day Rituals

The singing of traditional songs and dancing the traditional dances simply becomes an outward expression of the way of life which is fundamental to the practice of the Indian religion.

Instructional Practices

The process of providing religious instruction is conducted completely in an oral fashion. The Indian religion is not a written religion. It is passed from generation to generation as an oral tradition by those to whom it was passed in a previous generation.

Music plays an integral part in the instructional practices. The music is quite important in explaining the various portions of the "life circle". Once the person has completed the instructional period there is no further need for continued instruction. The individual is then considered capable of also passing the oral tradition on to another person and/or the next generation.

The entire instructional period may only be attended by Indians. The instruction pertains to language and the interpretation of various religious symbols and traditions.

Conversion and Baptism

An Indian is born into the traditional religion. There is no need for conversion or baptism. The understanding is that an individual may choose at any time to return to his traditional way of life. Conversion is not necessary because it is understood that when an Indian accepts his traditional religion, he is only returning to what he was born into.

Communion

Special Apparel for Worship

Hair length is very important to the Indian in that it is representative of his spiritual freedom. It is representative of the natural harmony he has established within the "life circle" and nature. When the hair is cut short, it represents a personal humiliation to the individual. Within the Indian culture, the cutting of the hair was often used as a punishment.

Other modes of dress, such as Indian shirts, arm bands, or sometimes medallions, are worn as tribal or national identification. The wearing of these items, during visits by members of the family, nation or tribe, is very important to the individual in that it symbolizes that he still recognizes himself as being a part of the "life circle".

Marriage

In the Indian religion, the traditional marriage ceremony is performed by any lay person in the Indian community who knows the native vows. But, if an American Indian belongs to another religious group; he then may choose the religious dictates of that particular group as to how they perform and sanction marriage between two adults. Furthermore, the individual may choose under which authority he prefers to have his marriage recognized. For example, if the couple has children, then they are in the eyes of the Indian religion man and wife forever.

Divorce

Divorce does not exist within the Indian religion. If the couple separates, they are still considered man and wife as long as there are children born to the couple. Here again, the matter of divorce rests with the individual in terms of whether he accepts the precepts of the traditional Indian religion or whether he accepts the religious teachings of another faith. If he accepts the tenets of another faith, then he would come under that faith's teachings in regards to marriage and/or divorce.

Role of Women in the Indian Religion

Women may often be an important part of the religious instruction, since Clan Mothers often are the most well versed in the religious practices and traditions. Furthermore, the women are most widely versed in working with beads, cloth, and other materials which are a part of the religious and cultural traditions. Examples of the crafts involved are finger weaving, bead work, silver work, arm band work, etc.

Funeral Rites

The Indian religion requires a three day wake following death and prior to the funeral. The wake consists of native music and dancing. The person is then buried on the fourth day in his native dress. But as in the case of other religious practices, the individual should only be buried in this manner if he is an avowed follower of the traditional Indian religion.

A Constraint

If an American Indian professes to belong to another recognized religious group, he does not fit the practices and beliefs stated above. But, the religion states that the day that an individual chooses to return to his natural order, he then comes under the Indian religious teachings. This process is simply a matter of exercising the will to rejoin the traditional religious group.

Introduction

Fundamental Beliefs and Philosophy

D Principal Day of Worship

High Holidays

Day to Day Rituals

R Instructional Practices

Conversion and Baptism

Communion

A Special Apparel for Worship

Marriage

Divorce

F Role of Women in Religion

Funeral Rites

Other Characteristics (Please Limit)

T

Introduction

D The founder of the Christian Science religion was Mary Baker Eddy. Mrs. Eddy foresaw a means of transcending the limits on mankind through science and prayer. Mrs. Eddy is quoted as saying, "When a hungry heart petitions the divine Father--Mother God for bread, it is not given a stone,--but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure', the tributary of divine Love, and great growth in Christian Science will follow,--even that joy which finds one's own in another's good."

R The leadership of the Mother Church which is located in Boston, Massachusetts and each local church is composed of a board of trustees and the First and Second Readers. Usually, the First and Second Readers are elected for non-recurring terms, but if the membership of the particular church is not sufficient to meet this requirement then members may repeat in the role of First or Second Reader.

A The First Reader reads from the Christian Science Manual (Science and Health) to the congregation. The Manual is an interpretation of the Bible for Christian Scientists. The Second Reader reads passages from the Bible. It is these two persons who conduct the Christian Science services.

Fundamental Beliefs and Philosophy

F The Christian Science religion is based on science and the exercise of individual choice in matters related to health. The practice of the religious faith as related to matters of health is tempered by the desire to obey all existing laws of the state and/or the nation, i.e., if inoculations are required by law, then a Christian Scientist would be expected to accept these inoculations.

T The main sources used for the practice of the Christian Science religion are the Christian Science Manual and the King James version of the Holy Bible.

The fundamental objective of Christian Science is to bring out the spiritual reflection of man through God. God is seen as infinite life, spirit, soul, truth, and intelligence. The objective then becomes that of using God intelligently. Therefore, intelligence should be applied to all problems and used to transcend the terrible picture man has created of himself.

The biggest sin for a Christian Scientist is to believe in the power of anyone or thing other than God. It is also believed that Heaven and Hell are within the individual which then precludes a strict belief in a life after death.

Principal Day of Worship

Sunday is the principal day of worship among Christian Scientists. However, Wednesdays are used for testimonials which are led by the First Reader. Participants stand and share with other members of the congregation their experiences as practicing Christian Scientists.

High Holidays

Christian Science has no high holidays other than the observance of Christmas as being the celebration of Jesus' birth and Easter as being the time of Jesus' resurrection. Thanksgiving has recently become a time of observance for the Christian Scientists. It simply expresses one's gratitude through a special service.

It is important to note that Jesus is viewed by Christian Scientists as the one person who most perfectly reflected man's oneness with God, but Jesus is not deified in the Christian Science faith.

Day to Day Rituals

There are no strictly required nor absolutely required rituals for Christian Scientists. But, each person is asked to study the daily sermons and lessons as published by the Christian Scientists as well as regular bible study. It is encouraged that each person make an effort to be of an open mind and be receptive to new ideas. It is further encouraged that a constant state of searching and prayers for the right answer be observed by each person in order to develop a clearer view of what might be the right approach to dealing with a given situation. Christian Scientists welcome members of all religious groups and faiths to participate in and use Christian Science.

Instructional Practices

The Christian Scientist have Sunday Schools for everyone from babyhood through the age of 20 years. The only other formal instruction for Christian Scientists is the training of Christian Science Practitioners, Lecturers, and Readers. These classes are held in Boston under the guidance of the Mother Church.

Conversion and Baptism

To become converted to the Christian Science faith, one must initially sever all ties with any other religious or faith group. Then, the individual comes before the membership committee and states that he wishes to abide by local church rules and the rules and standards of the Mother Church.

There is no baptism in the Christian Science faith, other than spiritually cleansing of one's thoughts and continuing this process on a daily basis.

Communion

Special Apparel for Worship

There is no special dress or attire required.

Marriage

There is no Christian Science marriage ceremony because the Christian Scientists do not have ordained ministers. Their services are conducted by the First and/or Second Readers who are lay people elected to these positions of responsibility by their congregations. Marriages are performed by civil authorities and are recognized as an important part of organized society.

Divorce

Divorce as viewed by Christian Science is an individual experience or decision. It is seen strictly as being a personal matter involving the two persons concerned.

Role of Women in the Christian Science Religion

There is complete equality between men and women among Christian Scientists (the religion was founded by a woman - Mary Baker Eddy). Men and women may be elected as Readers. At the time of the writing of this manual, a woman was serving as President of the Mother Church.

Funeral Rites

It may be requested that a First Reader come to the funeral home of the deceased to read selections from the Bible, but this procedure is optional.

The Living Witness is the imperative result of the corporate search. It has been thus expressed by Jesus: "I tell you if these remained silent, the stones would cry out." As one advances from searching to finding he is eager to make his life a witness for truth. He wishes to find expression of the truth in his daily activities. His life has to be, increasingly, in the application of his religious principles.

The living witness aids Quakers to be "open" and flexible and to avoid the great danger of becoming an establishment. Theory and practice have to be one. The living witness is challenge, exercise, and affirmation.

The Joyful Hope is the emotional climate in which the living witness is working and growing. As you build the loving fellowship, you move toward the ideal goal--the life of fulfillment, here and now.

One advances in small steps. Sometimes it seems as if you are not advancing at all. But if joyful hope is your partner, you are learning from error and will do better next time.

Quakers may be slow in many ways, but they do not give up, and this counts. If one Friend cannot go on and has to rest, there are many others taking his place and carrying the work forward. It is believed that committed Friends are never alone.

Principal Day of Worship

Each day is a day of observance, not any one special day or days.

High Holidays

There are no high holidays, other than the normal observances of Christmas which is not in the Quaker religion considered to be a high holiday.

Day to Day Rituals

Instructional Practices

Religious instruction is an unending process. The Quakers use large amounts of literature and group based gatherings and discussions as a means of providing instruction. Often they hold weekend retreats which center on specific topics. For example: anger and how does one handle anger consistent with the christian doctrine.

Conversion and Baptism

Any person wishing to become a Quaker is provided with instructional materials. The individual or interested party is immediately advised that there is definitely no advantage to becoming a Quaker. The interested party must then begin participating in Meetings, and if they have decided within themselves that they are Quakers, then they are Quakers. It is believed that this is a personal-internal position and condition of belief arrived at by the individual and that it may only be judged validly by the individual.

The Quakers have no formal conversion nor baptism, except for the procedure described above. In terms of sacraments, the Quakers see life itself as the only sacrament and that it should reflect one's religious beliefs.

Communion

Special Apparel for Worship

Marriage

The marriage ceremony for Quakers is performed during a Meeting for Worship. The parties to be married say their own vows and these vows may be altered by the parties so long as the general sense of the vows are retained. There is no one individual who officiates during the ceremony and all Friends present witness the marriage by signing the license. The Clerk of the Meeting House handles the necessary paper work involved but this is strictly a clerk task, rather than an administrative or leadership task.

Divorce

There is no religious implication involved in a divorce, although for Quakers, the family is the focus of life. If possible or requested, the Counsel and Ministry Committee will provide counsel to the family prior to the divorce and afterward.

Role of Women in the Quaker Religion

Women have traditionally played a leading role in the Quaker

religion, since the 1600's and to an extent that they may be considered the backbone of Quakerism. They are quite active on the various committees within the religious body such as the Committee on Peace and Social Action and the Counsel and Ministry Committee.

Funeral Rites

When a Quaker dies a Meeting for worship is held. This Meeting is the same as the normal Meeting which is held each Sunday, except the person who has died becomes the focus of attention during the meeting. There is no designated individual who conducts the meeting. It is a collective effort performed by those Quakers present at the meeting.

Introduction

Islam is the religion of more than 700 million people who constitute the Muslim world occupying one of the wealthiest and most strategic parts of the earth, stretching uninterruptedly from Indonesia in the Pacific to Morocco on the Atlantic.

D

The religion preached by the Prophet Muhammad has been called by some outsiders "Muhammadanism" and its followers "Muhammadans", but these are misnomers and may be based on the misconception that Muslims worship Muhammad. The actual fact is that Muslims do not worship Muhammad, they worship Allah the One Almighty God, while Muhammad is a Prophet divinely inspired but a mortal man.

R

The word Islam literally means "Absolute Submission to God's Will", but this does not imply any idea of fatalism. In its ethical sense it signifies striving after the ideal righteousness. The word Islam is also derived from a root word which means "peace". Thus, the true Muslim submits to God's will and obeys His Commandments, and lives at peace with his fellow men.

A

Islam does not profess to be a new religion formulated by the Prophet Muhammad, but is the continuation of all former religious principles decreed by God through His revelations to all Prophets including Moses and Jesus.

Islam demands faith in:

- a. God
- b. The Angels of God
- c. The Books of God
- d. The Apostles of God
- e. The Day of Judgement or Resurrection

F

Fundamental Beliefs and Philosophy

T

Every Muslim must believe in God's Oneness, that He is One and has no partner, that He is Omnipotent, All-Powerful, Eternal and is Ever-Qualified with the attributes of supreme greatness. All are humble unto Him. All should seek salvation through Him and humility unto Him for they all are mere subordinate creatures seeking His favor and the most favored by Him are the pious who obey His Commandments.

As to Angels, Muslims believe in their existence, but they are not to be worshipped. They should worship God alone. The Angels are created and are free from carnal desires.

With regard to Books and Scriptures of God, Muslims believe that God, in diverse ages of the world, revealed His Will to several Prophets through these Books. Every Muslim is enjoined not only to believe in the Holy Quran which was revealed to the prophet Muhammad, but also in the previous Scriptures insofar as they retain their original purity.

Likewise, Muslims are enjoined to believe that God has sent in different ages Messengers or Apostles to reclaim mankind from infidelity, idolatry, and superstition. The Holy Quran makes no distinction between the Prophets of God and a Muslim must believe in all of the Prophets.

Every Muslim must also believe in the Day of Judgement. The dead shall rise from their graves, and every individual shall give an account of his or her actions. Our happiness or unhappiness in the next world will depend upon our deeds and the manner in which we observed the commands of God in this world. Muslims also believe in Paradise and Hell.

With regard to Predestination, Muslims believe that man's span of life is predestined. The doctrine of predestination does not imply denial of man's freedom of action. In fact, belief in predestination neither necessitates the denial of human consciousness or its free will nor does it eliminate the factor of individual responsibility for action. So long as man is conscious of his personal freedom and will, the sense of individual accountability which is the mainspring of moral life, always remains untouched.

Principal Day of Worship

Friday is the Sunni Muslims principal day of worship and the services are the same as those used for high holidays.

The birth of the Prophet (Muhammad) is considered a minor holiday but there is no special service other than attending the Mosque for prayer.

High Holidays

There are two major Muslim holidays. They are as follows:
(1) After fasting during the month of Ramadan (Eid-ul-fitr). The fasting lasts for the entire month. The individual (inmate) may eat one hour before sun-up and immediately after sundown each day. This holiday occurs at the end of Ramadan and lasts for three days.
(2) The Sacrificial Feast occurs immediately after the pilgrimage (Hajj). One is enjoined to sacrifice an animal. For inmates, there are animals already cut and they are available at Halal Meats Corporation, 143 Court Street, Brooklyn, New York.

During each holiday there are special prayers said in addition to the usual prayers. These prayers are said around 8 or 9 o'clock in the morning and the entire Muslim community participates. The prayers are similar to the general congregational prayers said on Fridays and a bath is necessary before attending. The bath is generally Thursday night following the sunset, but it may also be taken Friday morning.

Day to Day Rituals

There are five daily prayers: (1) pre-dawn, (2) afternoon, (3) the late afternoon, (4) sunset, and (5) before bedtime. These prayers may be said wherever the person finds himself.

Instructional Practices

There are regular classes which teach the fundamentals of Islam. These classes are held for recent converts to the religion. There may be additional instructions for those who desire it. This may come in the form of literature. The teaching should take place in the designated Mosque.

Conversion and Baptism

Once enjoined or converted, then, one is to propagate the religion. Baptism simply means bearing witness and testifying that there is no God except Allah and that Muhammad is his messenger.

Conversion and baptism are also based on belief in the five pillars of Islam: (1) establish prayer, (2) establish charity, (3) establish fasting during the month of Ramadan, (4) make pilgrimage if Allah wills, and (5) establish the law.

Communion

Special Apparel for Worship

Men traditionally wear beards under normal circumstances, and women must cover their heads and extremities. The apparel covering the head and the bosom must be one piece.

Marriage

Marriage is believed to be one-half of one's faith. It is not a sacred sacrament, it is viewed as a contract between the two parties. Usually a dowry is given to the woman. Witnesses should be present at the marriage ceremony and religious prayers are offered during the ceremony. The marriage ceremony may be performed by any sane and sound Muslim.

Divorce

Divorce when it is permitted is a most hated occurrence. Usually every effort is made to reconcile the two parties, but if a divorce comes then the procedure requires that a period of waiting is enjoined upon the woman. The woman must wait three months before the divorce can be finalized. This procedure is followed in order to determine whether the woman is pregnant during this period. It is further suggested that the man and woman continue living together during this period. It is the prerogative of the man to stay or leave during this period of reconciliation, but it is preferred that he stay.

At any time the partners may dissolve the period of waiting. Witnesses must be present at the beginning of the waiting period but none need be present at the end or the point of dissolution.

Role of Women in the Sunni Muslim Religion

Funeral Rites

After a person has died the body must be buried before the passing of three sunsets. The body is washed prior to its burial and placed in a casket. It is required that no autopsy be performed on the body and that there need be no mortician involved. Any practicing Muslim inmate minister may perform the burial services which does require certain prayers.

Once the body is placed in the casket, the casket is sealed so that viewing of the body is not permitted. The body is carried to the cemetery while the community follows behind.

Introduction

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D Principal Day of Worship

High Holidays

Day to Day Rituals

R Instructional Practices

Conversion and Baptism

Communion

A Special Apparel for Worship

Marriage

Divorce

F Role of Women in Religion

Funeral Rites

Other Characteristics (Please Limit)

T

CONSULTANT SPEAKER

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NEW DIRECTIONS IN HUMAN RESOURCES
IN THE NEW YORK STATE DEPARTMENT
OF CORRECTIONAL SERVICES
COMMUNITY MINISTERIAL SERVICES PROGRAM

CONSULTANT TEAM

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OVERVIEW

On Tuesday, April 15, 1975, the Rev. Earl B. Moore, Director, Department of Correctional Services, Division of Ministerial Services for the State of New York made what seemed to be a simple request: "Please take a hard look at our New York City Community Chaplain's Program." The discussion went on for thirty-five minutes. I walked away talking to my good friends Al Johnson and Jim Houser who also attended the meeting. "O.K., you have a deal. We'll start tomorrow." The ride back to New York City was a think-tank between Al Johnson and myself. We both felt it would go faster if we brought in a Management Information System person. Our hope was that we might secure the services of M. Barry Herbert. He had worked for me at Mobicentrics, Inc. One phone call and we hit the jack-pot. Barry was in for only two weeks. He loved the project and wanted to work with Al and myself. I called George Perry, the Project Director of the New York City Community Chaplains Program and was assured that we could start the next day without causing negative effects in their New York City office.

George Perry the next day agreed on Wednesday, April 16, 1975, and we talked to Jim Houser over the phone and he liked the following:

GUIDELINES TO BE USED FOR THIS ORGANIZATIONAL DEVELOPMENT/TRAINING.

OUR FORMAT WILL CORRECT PROBLEMS OR PROVIDE ENHANCEMENT SKILLS AS WE PROGRESS.

PROGRAM EVALUATION FOR THIS EFFORT IS TO BE A PROCESS RATHER THAN A PROCEDURE. IT WILL BE GENERIC RATHER THAN OVERTLY SPECIFIC.

PROGRAM EVALUATION FOR THIS EFFORT IS TO BE MORE THAN EXAMINING THE ATTAINMENT OF OBJECTIVES, AND MORE THAN INSTRUCTIONAL EVALUATION.

OUR PROGRAM EVALUATION WILL BE DIFFERENT FROM EVALUATION RESEARCH AND/OR PROGRAM RESEARCH.

THIS PROGRAM EVALUATION WILL BE A MANAGEMENT TOOL.

AND PROGRAM EVALUATION FOR THIS SOCIAL SERVICE PROGRAM WILL BE "PEOPLE CENTERED".

The areas to be reviewed will be using the following "System Organizational Development and Training Flow".

- I THE PROGRAM PHILOSOPHY
- II GOALS AND OBJECTIVES
- III THE PROGRAM
- IV PERSONNEL POLICY
- V TABLE OF ORGANIZATION
- VI JOB DESCRIPTION (S)
- VII THE ACCOUNTABILITY SYSTEM(S)
- VIII THE EVALUATION
 - A. Oral
 - B. Written

IX GOALS

- A. Short Range
- B. Middle Range
- C. Long Range

The Consultant Team and The Community Chaplain Program has thus built a Training and Organization Development and Evaluation Contract.

In the main office only three persons:

The Project Director (Supervisor), Rev. George Perry, Acting Assistant Supervisor, Mr. Theodore Gross, and Secretary, Miss Rosemarie Nisbett

had compiled an impressive record since October (operational month).

- 664 Total Cases Handled
- 420 Closed cases with final report
- 143 Cases closed without final report
- 101 Open cases

(Figures obtained with the help of Mr. Theodore Gross.)

Table of Organization has just been revised on April 13, 1975.

Phase I was unmanageable with one hundred community chaplains in all five boroughs, Westchester, Nassau and Suffolk all reporting to the New York City Area Coordinator, or his assistant. Phase II was organized with Rev. Frank Baker, supervising the Bronx and Westchester with eighteen community chaplains. Rev. Richard Virgil supervised Manhattan with thirty-three community chaplains. Dr. Hector Chiessa supervised Brooklyn and Staten Island with twenty-eight community chaplains. Rev. David Smith has Queens, Nassau and Suffolk County.

We strongly suggest a Phase III to be phased in as follows:

We strongly suggest the present open position for a secretary be split into two positions: (a) Clerk-Typist and (b) Receptionist/ File Clerk, because the only secretary in the program is overworked or "Peter Prinicipled out"(too much to do and thus cannot do anything). These two positions should be within range of the budget. It will give the New York City office the kind of secretarial support for adequate coverage.

It is suggested that at some future date as required by the Director that Westchester, Nassau, and Suffolk counties and State Island have their own community chaplain supervisor.

Please see Phase I, II, and III Table of Organization Charts at end Overview.

MAJOR PROBLEMS

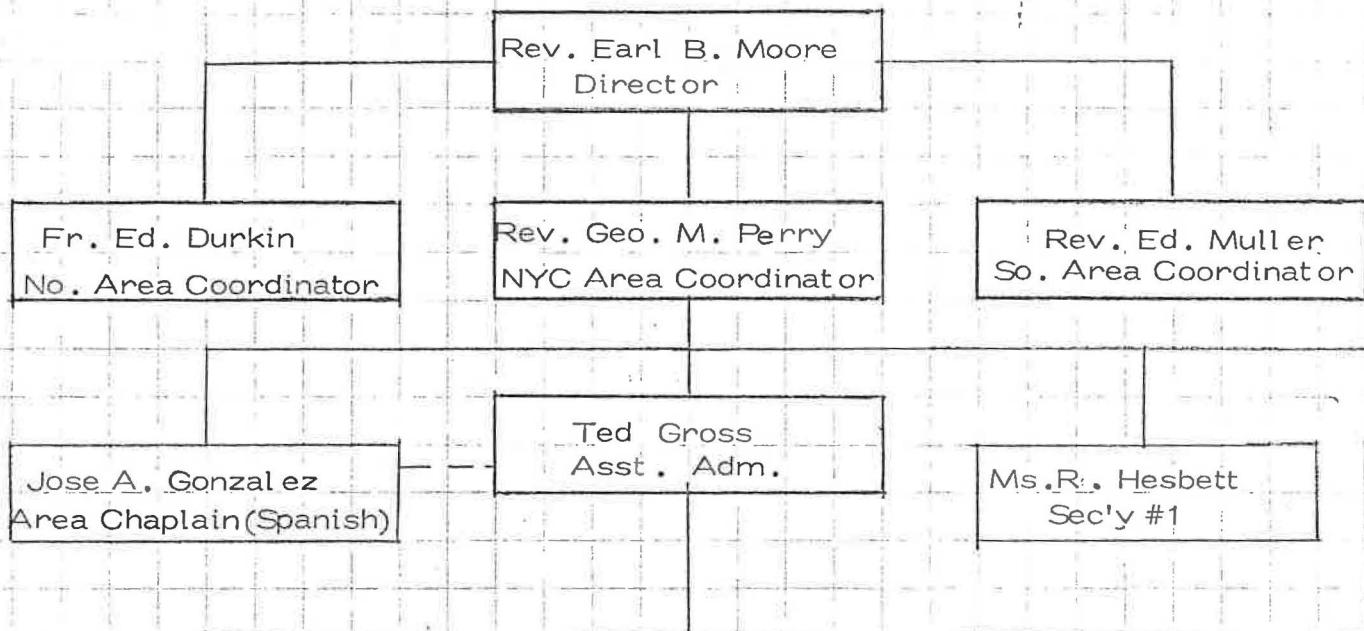
Training Needed: Most problems within this program could have been and can be solved with training.

The Philosophy is not clear at this time. The entire staff must be trained and orientated on the philosophy of the community chaplain and overall Ministerail Services for New York State Department of Correctional Services.

There are no real Personriel Policies. It is suggested that key staff in a training effort write realistic personnel policies and submit same to the Director for approval.

Our primary concern is that the program has no active Roman Catholic support in New York City, Nassau, Suffolk, and Westchester counties. This can be corrected with staff trained in how to solicit, and use of out-reach techniques.

TABLE OF ORGANIZATION

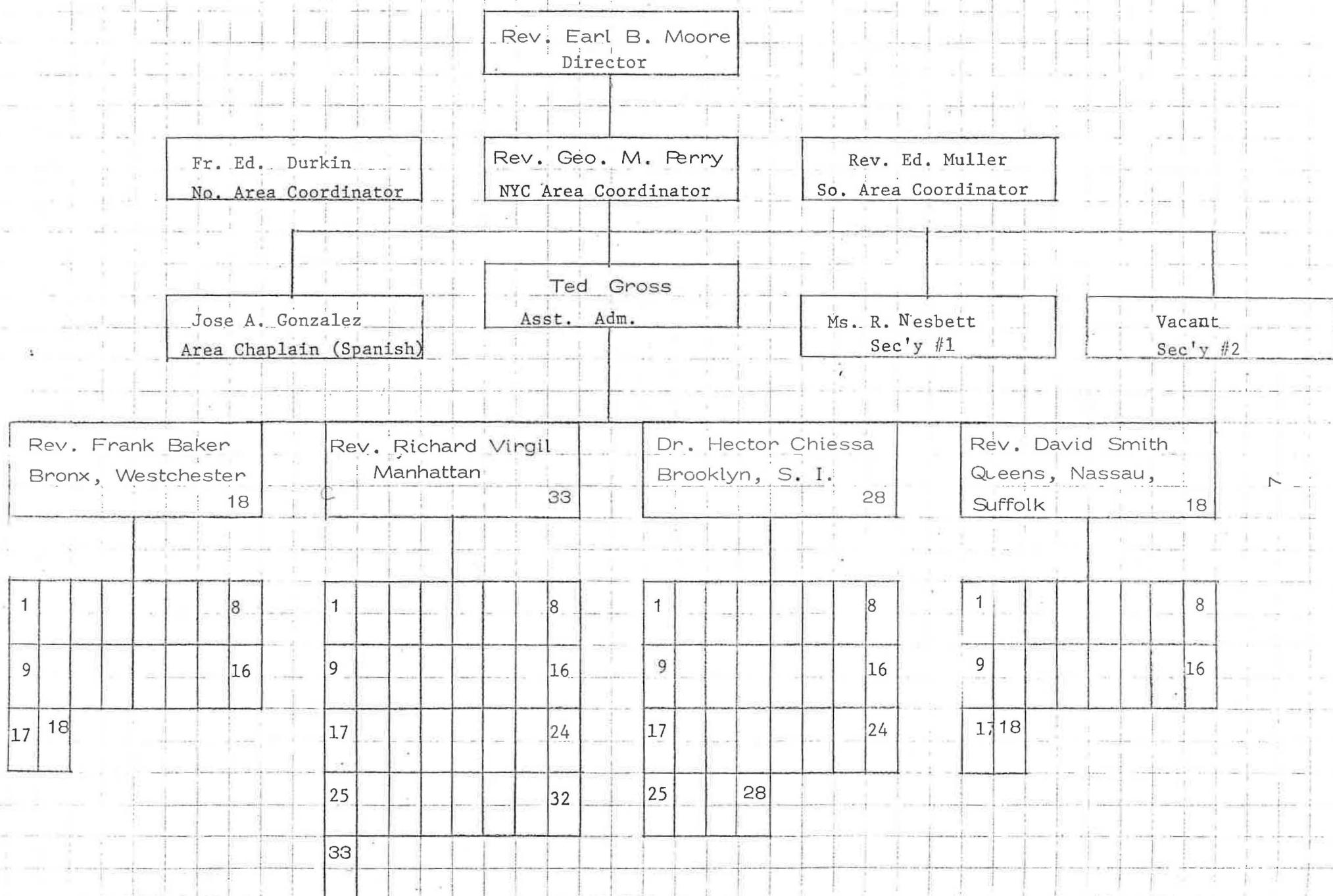


NEW YORK STATE DEPARTMENT OF CORRECTIONAL SERVICES
DIVISION OF MINISTERIAL SERVICES

HGS, Jr.

Phase I
September, 1974-April 13, 19

TABLE OF ORGANIZATION



NEW YORK STATE DEPARTMENT OF CORRECTIONAL SERVICES

DIVISION OF MINISTERIAL SERVICES

HGS, Jr.

PHASE II

TABLE OF ORGANIZATION

8A

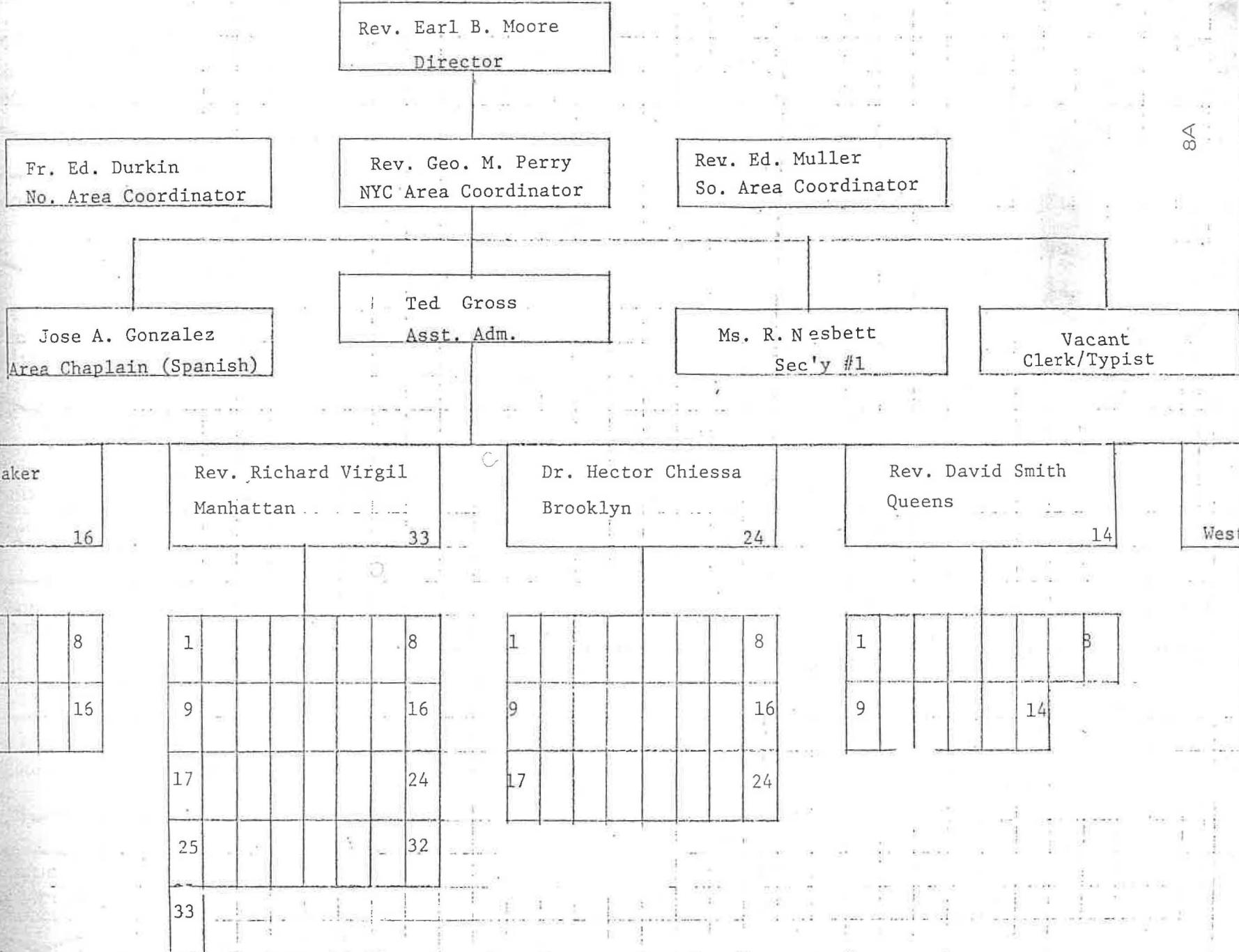


TABLE OF ORGANIZATION

Receptionist/file Clerk

chester	2	S. I.	4	Nassau	2	Suffolk	2
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1 2

1 2 3 4

1 2

1 2

88

	AREA	STATUS			
I	Philosophy	Not clear to staff at this time. Entire staff need training and orientation.			
II	Goals & Objectives	Grant makes goals and objectives very clear.			
III	Program	Grant makes program very clear.			
IV	Personnel Policy	Consultant Team unable to find clear personnel policy for this project.			
V	Table of Organization	Rewritten and suggested revisions requested by Consultant Team.			
VI	Job Description	Must be rewritten. Some have never been written. Consultant Team has suggested techniques to resolve void.			
VII	Accountability Systems	Grant makes accountability clear. Flow not followed by staff. Consultant Team is making suggestions to correct infraction(s).			
VIII	Evaluation Oral-Written Report	Consultant Team is herewith giving a written report. Oral suggestions have been passed on and most corrections have been made.			
IX	Goals	Short Range	Mid-Range	Long Range	New Year

SYSTEM ORGANIZATIONAL DEVELOPMENT AND TRAINING
FLOW CHART USED BY CONSULTANT TEAM

PERSONNEL, FUNCTIONING, AND TRAINING SITUATION IN THE
COMMUNITY CHAPLAINCY PROGRAM

Basis of This Report

The Consultancy Team first interviewed the persons who staff the office of the New York Supervisor of the Community Chaplaincy Program:

The Rev. George Perry, Supervisor
Mr. Theodore Gross, Assistant Supervisor*
Miss Rosemarie Nisbett, Secretary

The Team also interviewed Rabbi Arthur Morgenstern, Supervisor of the Syracuse office of the Community Chaplaincy.

At the request of the Team, the Rev. Mr. Perry supplied a list of twelve community chaplains to be interviewed by the Team. There were no Roman Catholic clergy on the list. There was one Muslim representative on the list, but he did not come to the office for the interview. Mr. Perry described the list as representative of the more active community chaplains.

Four of these are being used by Mr. Perry as "Borough Coordinators".** One of the community chaplains is not a clergyman. He holds a teaching position. He is a deacon in his congregation. Mr. Gross is also not a clergyman.

* The position of "Assistant Supervisor" is not provided in the structure for the Community Chaplaincy Organization described in the Grant Proposal.

** The position "Borough Coordinator" is also not provided under the Grant Proposal. The function of this position will be described elsewhere in this report.

All but one (Rabbi Morgenstern) of the seventeen persons interviewed were Protestant. All were from the Baptist or Pentecostal traditions of Protestantism. Eleven of the persons interviewed were Black, four Puerto Rican, and two are White (including Rabbi Morgenstern). No list of all the chaplains had been prepared until the Team requested one. From the list prepared at the time of the request made by the Team (see the attached list) the following information appears:

BOROUGH	PROTESTANT*	ROMAN CATHOLIC	JEWISH	MUSLIM	TOTAL
Bronx	18	1			19
Brooklyn	13		1	1	15
Manhattan	28	5			33
Nassau	2				2
State Island	1				1
Westchester **	3	1			4
TOTALS	72	7	1	1	81

Although it appears from an inspection of the names upon the list of chaplains that seven of them are women; no woman was interviewed. Clearly the Borough of Manhattan enjoys a great many more chaplains than Brooklyn.

* "Protestant" appears to include all non Roman Catholic groups not otherwise listed above.

** Rabbi Morgenstern claims Westchester County as part of his territory. The Team did not study his area, and no report can be made as to his participation in the ministry in Westchester.

or the Bronx. Yet this does not indicate that Manhattan is better served.

Analysis of Work Loads Needed

Without an analysis of the work load related to each borough it can not be judged how much time would be required to serve that borough. No such analysis has been made. It is also possible that certain boroughs contain particular chaplains who are free to do a great deal more work than those of other boroughs, so that fewer chaplains can accomplish as much as more are required to do in other boroughs. An analysis of the work load and comparative amounts of available time for each chaplain should be made so that planning for the development of services can be accomplished. Such a study is also needed to insure that boroughs such as Queens are adequately covered.

Personal Attitudes of Personnel

From the sampling of Community Chaplains interviewed it may be concluded that most of the men are strongly motivated, deeply concerned to serve persons in need and are serving very unselfishly. Few have received complete payment for their work, and some have received no payment as yet. They remain faithful to the work, however, in most cases.

Discipline of Confidentiality, Privileged Information

Few of the chaplains understand the legal nature of privileged communications. Several expressed a desire for some training in this matter. Three or more persons involved in the communications process are not clergy. Whether or not they are immune from having to testify in grand jury or court

proceedings or similar processes where evidence can be subpoenaed about confidences they have received while serving in the program is not clear.

A spectacular judicial event in which a community chaplain gave a critical bit of evidence against someone might completely destroy the credibility of the entire program. Non-clergy should not be employed to handle confidential client information.

Referral Skills, Resources

Only a few of the Community Chaplains interviewed had developed a very extensive knowledge of agencies to which problems can be referred. The Central Office should assist in this and provide training in referral skills as well as information about referral resources.

Counseling Skills

There exists an enormous gap between the counseling skills of two of the chaplains interviewed and the others. Only these two seemed to have had much supervised experience in counseling. Frequently responses to hypothetical situations posed to the interviewee elicited such rigid responses as these examples:

"I would sit down and tell her how to write a letter to her son and that she simply has got to make him do..."

"I would tell her she has to bury all those hateful feelings and get love in her heart toward him even if he did do that to her!"

The Team attributes these responses to a lack of training or experience in counseling. Perhaps such responses are seen as expected of the clergy role in some traditions.

Personalities of Chaplains, Relations to Client

It did not seem that most of the men were of such personalities that they could not take a flexible attitude toward people they were helping. In fact no one seemed to be intolerant or anxious to challenge the faith and opinions of those whom they served. One of the Spanish-Speaking Pentecostal ministers drew upon his own family experience in witchcraft for insights for the understanding of a hypothetical case involving this. There was a remarkable lack of judgmental or moralistic quality in the feelings we perceived in these men, even when they spoke in judgmental or moralistic language conventional among clergy. Each one said that he wanted more training.

Training Recommendations

A. Counseling

The chaplains who have had clinical counseling training were identifiable at once. The Team feels that this should be provided as a part of the training program developed. It should be provided within the frame work of the clergy discipline so that the theological sources can be drawn into insights about human life and personality. In this way each chaplain will grow professionally and not be merely given a feeling that he is a second rate social worker. When that takes places in counseling training, hostilities are often aroused among clergy because they are not helped to discover the essentially spiritual, democratic and loving presuppositions of good counseling.

B. Role Definition

Community Chaplains feel an enormous confusion as to what their role really is and how they are to communicate between the various elements of the ministerial services process. Elsewhere in this report the problems of communications flow will be considered. It must be pointed out here, though, that the Community Chaplains interviewed are feeling a certain lack of "closure". They do not see that the inmates' side of the communications and counseling process is completed. Some of those who ride the buses to various units seem to be of the opinion that their job includes counseling inmates, or at least delivering the information being sought to the inmate concerned directly. This is not thought by the Team to be a desirable procedure. The Community Chaplain is not going to be available to the inmate when he needs to talk further about his problems. He will not be present when the inmate has a "panic" or when the inmate is facing crises with his fellow inmates. The Community Chaplain will not have very good data on which to understand the basic psychological state of the inmate. Should the inmate be seriously disturbed, the untrained Community Chaplain may not be a proper person to deal with the inmate at all.

C. Organizational Development

First, the chaplains should be allowed to participate in a training and organizational workshop in which they draw up their own job descriptions in conference with the Supervisor and the administrative staff.

Second, there would be some organizational training to introduce Residential and Area Chaplains to Community Chaplains and to develop some reciprocal confidence and credibility.

Third, the structure of communication needs to permit more communication between the Residential and Area Chaplains and the Community Chaplains in cases where it is needed. Information from each side, the institution and the community needs to flow in a professional, disciplined way. Thus a Community Chaplain and an institutional chaplain will know more information, although each may use his own discretion as to how he uses this with his client.

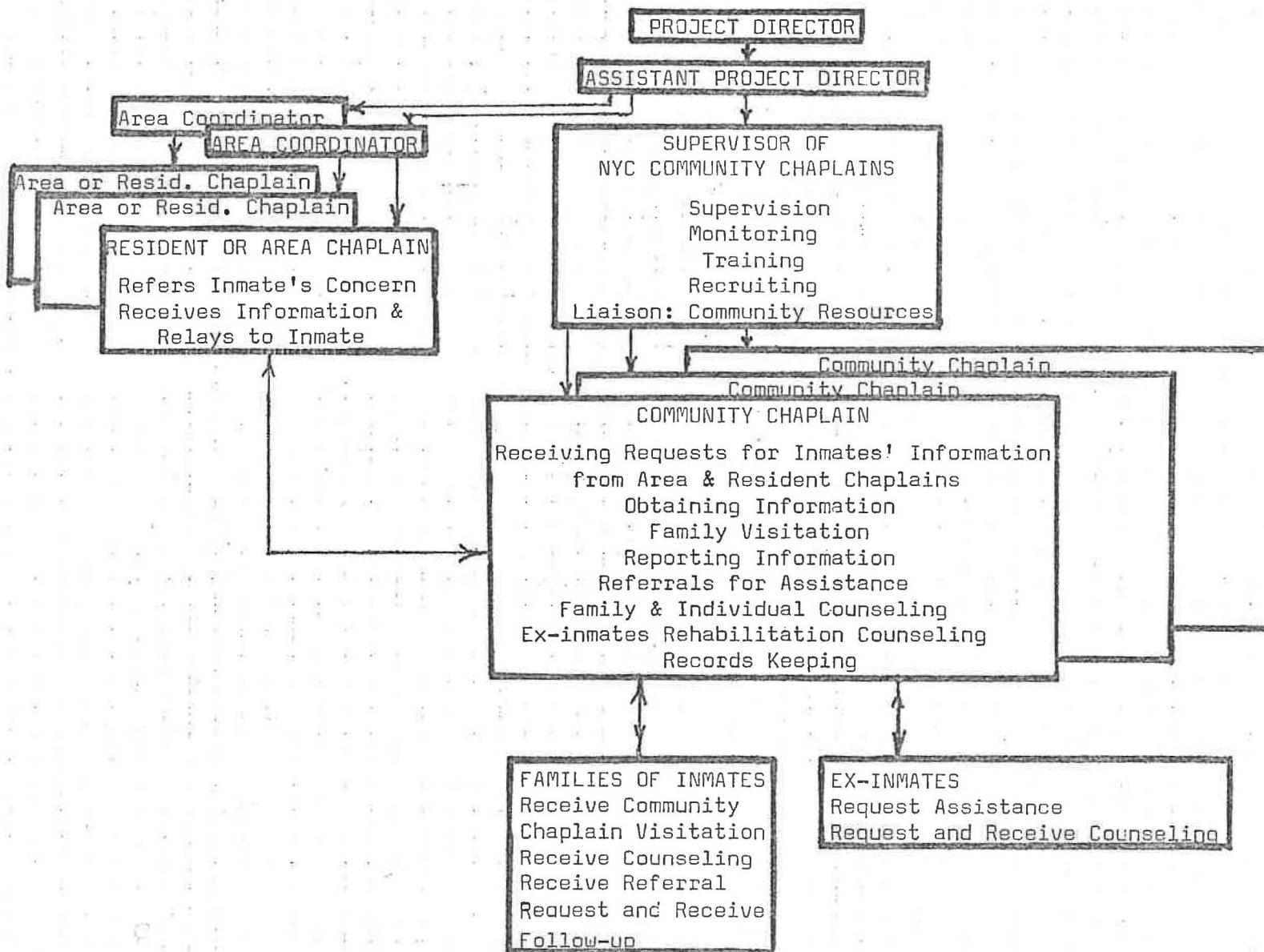
Fourth, timely payment of Community Chaplains is essential to morale and efficiency of chaplains.

Community Chaplains Relationship to Institutional Chaplain and Inmate

Though there is a strong demand by some persons interviewed to be allowed to work directly with inmates in the institutions, the Team does not recommend this for the reasons mentioned above, unless it takes place with the Resident Chaplain in charge of the process. His supportive guidance will be more feasible should it be later needed if he has participated in the case from the beginning. The institutional chaplain will have much more time and opportunity to talk and develop a relationship with the inmate than the Community Chaplain, and he will not have any bias in favor of the family or other outside interests.

A close relationship between the institutional chaplains and community chaplains might enable the institutional chaplain to advocate some of the concerns of the Community Chaplains and vice versa. At a later point in the development of the program the two groups might train together to achieve some of these things.

FLOW OF FUNCTIONS PROPOSED IN PROJECT GRANT



NEW YORK STATE DEPARTMENT OF CORRECTIONAL SERVICES
DIVISION OF MINISTERIAL SERVICES

BRONX	NAME	DENOMINATION	CHURCH AFF.	ACTIVITIES
004	Raymond Estell	Protestant	Bethany Church	CC
006	Lillie Mae Moton	Protestant	Bethany Church	CC
019	Thomas Ross	Roman Catholic	Blessed Virgin Mary	CC
021	Frank Baker	Protestant	Moore Memorial AMEZ	CC
036	John Mathews	Protestant	St. Mary's Orthodox Church	CC
042	Angel Bonilla	Protestant	Second Christian Church Disciples of Christ	CC
043	Santo Rivera	Protestant	Salvation Army	CC
046	Angel Santiago	Protestant	Zion Pentecostal Church	CC
047	Rosalie Young	Protestant	Bethany Church	CC
060	Carlos Osorio	Protestant	Christian Ch. John 3:16	CC
064	Julio Carrion	Protestant	Hope Christian Center	CC
072	Benjamin Williams	Protestant	Grace Gospel Church	CC
084	William Diaz	Protestant		CC
085	David Donaldson	Protestant	Hope Christian Center	CC
089	Felix Johnson	Protestant	2nd Providence Bapt. Church	CC
091	Efraim Mendez	Protestant	Christian Church John 3:16	CC
026	Carlos Rivera	Protestant	Christian Church John 3:16	CC
055	George Pride	Protestant	1st Church of Real Science Christian Science	CC
	Elba Alexander	Protestant	Christian Church John 3:16	CC & Rikers Island

BROOKLYN #	NAME	DENOMINATION	CHURCH AFFILIATION	ACTIVITIES
017	Eli McGhee	Protestant	Gospel Mission Church of God in Christ	CC
022	Edward Davis	Protestant	Salvation Army	CC
027	Ernest Trueblood	Protestant	Interdenominational Revival Tabernacle	CC
028	Joseph Walls	Protestant	Cornerstone Bapt. Church	CC
032	Dante Venegas	Protestant	House of the Lord Church	CC
034	Norman Zdanowitz	Jewish	Remsen Heights Jewish Center	CC
038	Milton Donato	Protestant		CC
053	Samuel Tatem	Protestant	Bethany United Methodist CH	CC
063	Dennis Williams	Protestant		CC
066	John Roman	Protestant	Iglesia Missionera El Libano	CC
070	Frank Olmeda	Protestant	Pentecostal Ch. Alpha & Omega	CC
071	Hector Chiessa	Protestant	American Christian Ch.	CC
074	Hakan A Al Fattah	Muslin	Ya-Sin Mosque	CC
082	Juan Cortes	Protestant	Bethesda Christian Ch.	CC
083	Hector Coward	Protestant	Calvary Baptist Church	CC

MANHATTAN #	NAME	DENOMINATION	CHURCH AFF.	ACTIVITIES
007	Douglas Booth	Protestant	New Covenant Temple	CC
010	Churne Lloyd	Protestant	St. Albans Congregational	CC
012	Wellington Logan	Protestant	Convent Ave. Baptist Ch	CC & Family Visiting
018	John Warner	Protestant	Metropolitan Methodist Ch	CC
024	Peter Patrick	Protestant	St. John Divine Catheral	CC & Family Visiting
025	Ernest Peterson	Protestant	Salem Methodist Ch.	CC
029	Thomas Johnson	Protestant	Mariner Temple Bapt. Ch.	CC
030	Ivy Cockerham	Protestant	Chambers Memorial B.C	CC
031	Linette Williamson	Protestant	Christ Community of Harlem	CC
033	Jasper Simmons	Protestant	File Chapel Bapt/Church	CC
039	Louise Whittingham	Protestant	Emmanuel Chapel	CC
040	Robert Fisher	Protestant	Nat'l Youth Christian ASS.CC	
044	Joseph Gagos	Protestant	Salvation Army	CC
048	Anthony Davis	Protestant	Bethany Church	CC
049	Richard Virgil	Protestant	Lutheran	CC & Family Visiting
052	Charles Angel	Protestant	Christian Tabernacle	CC
054	Charles Stephney	Roman Catholic	Atonement Friars	CC & Rikers Island
056	Edward Culvert	Protestant	St. Philips Episcopal Ch	CC
061	Wildredo Laboy	Protestant	DeWitt Reform Ch.	CC
062	Romonita Terron	Protestant	So 3rd St. United Methodist Ch	CC
065	Tim McDonald	Roman Catholic	Atonement Friars	CC & Rikers Island

MANHATTAN #	NAME	DENOMINATION	CHURCH AFFILIATION	ACTIVITIES
013	William Linakis	Roman Catholic	Atonement Friars	CC
068	Benjamin Halley	Protestant	St. Paul B.C	CC
069	Hector LaVergne	Roman Catholic	St. Emeric R.C. Ch.	CC
073	Theodore Parker	Roman Catholic	Christian Brothers	CC
075	Carman Morales	Protestant	Rock Church	CC
080	Vance Amaker	Protestant	St. Peters Lutheran Ch.	CC
081	Ronald Booker	Protestant	Good Shepherd Mennonite	CC
086	Joel Ferreira	Protestant	Brazilian Bapt CH	CC
093	Ronald Hancock	Protestant	Church of the Holy Apostle	
094	Louis Grant	Protestant	Christian Tabernacle	CC
095	Gabriel Gonzalez	Protestant	Evangelical Mission	CC
005	Preston R. Washington	Protestant	St. Pauls Baptist Church	CC

NASSAU #	NAME	FAITH	CHURCH	ACTIVITIES
020	James Reddick	Protestant	Evergreen Church of God in Christ	CC
077	Raymond Lee	Protestant	Community Baptist Church South Hampton	CC

QUEENS #	NAME	FAITH	CHURCH AFF	ACTIVITIES
009	Hoise Birks	Protestant	Bethany Church	CC
014	David Smith	Protestant	Bethel Gospel Tabernacle	Family/Borough & CC
015	Harold Watkins	Protestant	Mt. Olivet Gospel Ch	Family & CC
023	Samuel Joubert	Protestant	Community Bapt. Church CC of Bayside	
045	Cedric Rousseau	Protestant	Christian Youth CrusadeCC	
050	Jose Perez	Protestant	Christian Church John 3:16	CC
057	Rupert Holmes	Protestant	United Pentecostal Council	CC

WESTCHESTER #	NAME	FAITH	CHURCH	ACTIVITIES
008	Elaine Roulet	Roman Catholic	Blessed Sacrament	CC& Bedford Hills
037	Eno Lindo	Protestant	Christ of Harlem	CC
092	Lawrence James Brown	Protestant	Shiloh Baptist Church	CC
096	Ruth Ranson	Protestant	Emmanuel Chapel	CC

STATEN ISLAND #	NAME	FAITH	CHURCH	ACTIVITIES
079	Joseph Soto	Protestant	Second Calvary Pentecostal Church	CC

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ACCOUNTABILITY SYSTEM-ORGANIZATIONAL DEVELOPMENT STRATEGY

Overview of This Report

The management of information represents a critical aspect of an organization's life. Most service organizations handle a wealth of data, but very few recognize the inestimable value of controlling that data. Shaping it, molding it, evaluating it, using it for the growth and development of the very services for which the organization exists.

The Community Chaplain's Program administered by Ministerial Services has a unique opportunity at this juncture in its existence. The program as presently constructed has very little, if any, accountability of data, which is its life blood, via the telephone, the mails and even direct contact with the source of the data through Community Chaplains assigned to escort families to various penal institutions.

The nature of this data ranges from request from inmates, for personal needs they have to communicate with the outside, to contacts from families wishing to know something of what's happening on the inside. In addition, institution correspondences come from officials wishing to ease the discomfort of a situation involving an inmate.

The very lack of organization in this program presents both a management drawback and a wide open area to structure those controls after only some initial trial runs. This possibility offers itself after extensive assessment of the present set-up has been completed.

In the present system, information concerning inmates comes into the office at 80 Centre Street via 1: telephone, 2: the mails and 3: Community Chaplains upon their return from prison visits by bus sponsored for families of those who are incarcerated. These three information gathering methods are outlined as follows -

1. Via the Telephone

- a. Anyone near the phone usually tries to copy down the data on a piece of paper.
- b. The secretary then types up a Case Development Form which is then turned over to the Administrative Assistant.
- c. The Administrative Assistant gives the case a number, develops a folder and presents it to the Director for review.
- d. Once the review has been completed, the case is then assigned to a Community Chaplain for completion.
- e. Upon completion of the case, the Community Chaplain completes the Community Chaplain Program Case Report and an Activity Breakdown Sheet. (Upon completion of these two forms, the Community Chaplain becomes eligible for payment by state voucher.)

2. Via the Mails

- a. The secretary logs the case on a piece of paper. The paper is then typed and forwarded to an Administrative Assistant. (This paper is not part of a formal accounting system.) This is the most controlled form of data gathering.

3. Via the Community Chaplains

- a. This method is the same as the telephone method. However, if the Community Chaplain handles the case with no documentation or remuneration, upon completion of the case by another Chaplain, the disposition of the case is rarely reported to the Chaplain reporting it. Usually a call is made, prior to sending the report to the resident chaplain.

In each of the three information gathering methods, the completed cases are turned into the central office and copies made are -

- 1: Institutional copy goes to the Resident Chaplain.
- 2: Albany Office
- 3: Inmate folder
- 4: Community Chaplain's folder

The present system of filing and folder maintenance at the Central (NYC) Office adds to the possible loss of data and promotes the lack of security essential to the confidential nature of the data. The folders are kept haphazardly, often just lying on desks. If filed, they are done so by number with no cross reference.

Lack of System(s) and Adequate Staff

The conditions previously cited exist as a result of a lack of system(s) and adequate staff. This suggests several recommendations --

- 1: Management of the Community Chaplains Program necessitates the establishment of procedures which facilitate the standardization and subsequently the control of the data flow which constitutes the backbone of this service organization.
- 2: This Program needs to proceduralize its data flow. An alternative to this is to have all case data come through one person whose full time responsibility is to log the data on a running form. This form would provide space for --
 - a. method by which data was received
 - b. institutional chaplain
 - c. inmates name and number
 - d. person reporting data
 - e. number of case (a running number)
 - f. name of Community Chaplain assigned to case
 - g. date received
 - h. date case assigned
 - i. date case completed

The staff person would then make up an index card with

- a. resident's name
- b. institution code

- c. institutional chaplain code
- d. all dates of requests or family contacts
- e. the record of the number of contacts made on behalf of the inmate

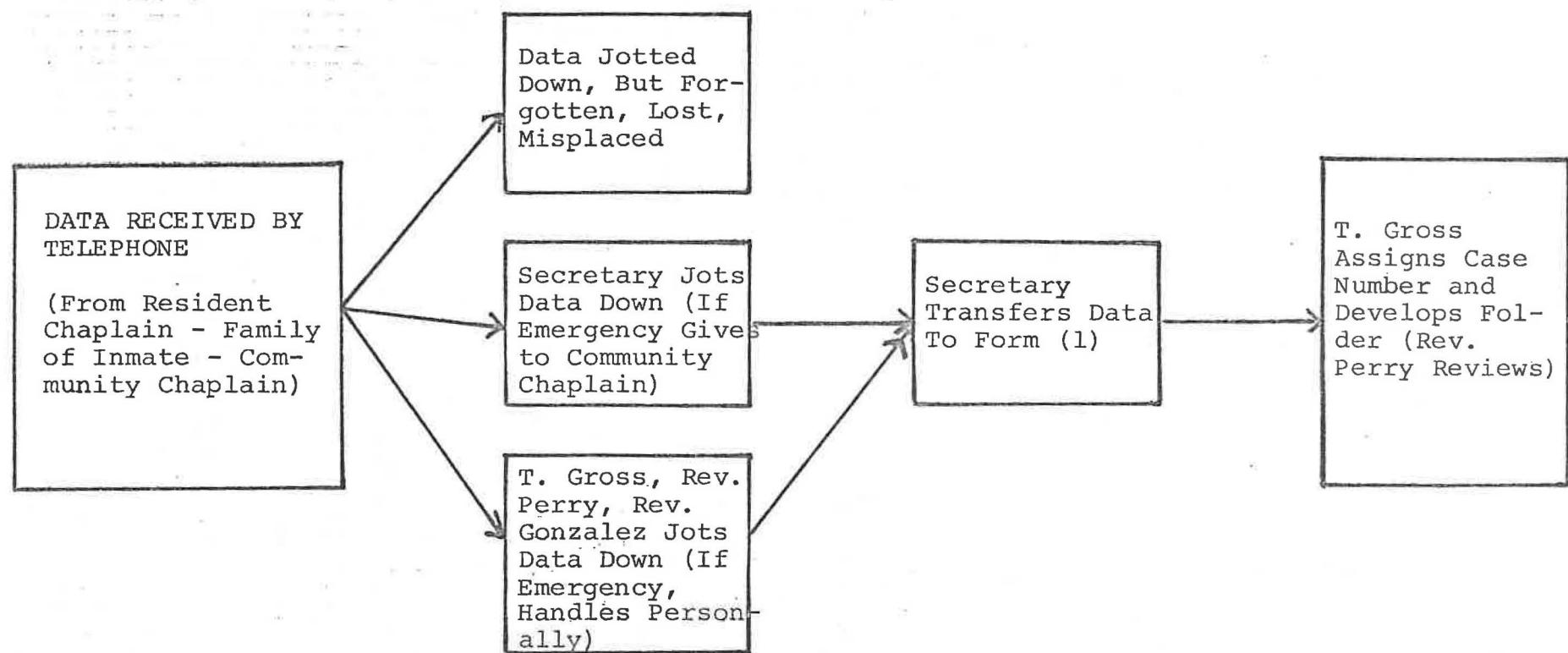
This entire process could be handled by a clerk typist who after completing her responsibilities would turn file copies over to the Administrative Assistant for borough assignment.

Securing, Collecting, And Retaining Data

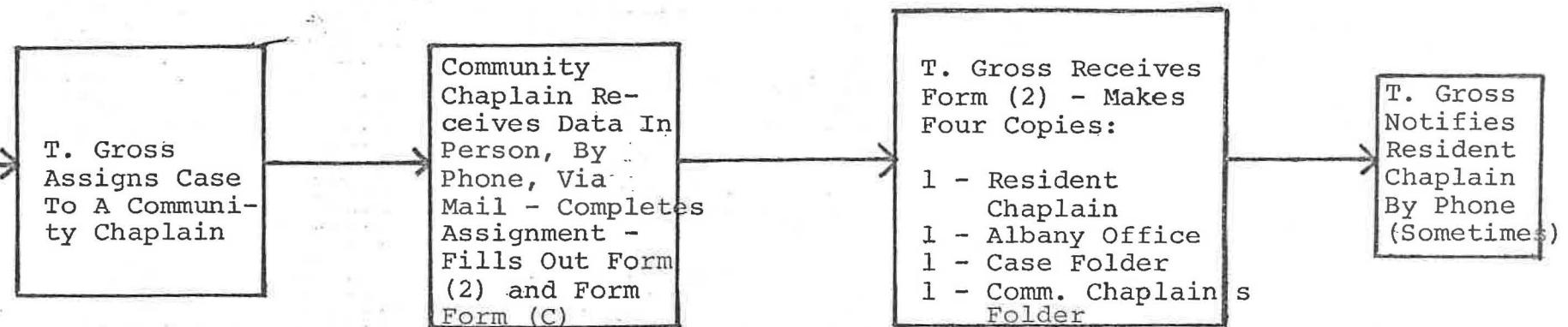
The information from each case is so important that more care must be used in securing, collecting and retaining the data. The Consultant Team recommends the following:

- A. A data systems expert should be secured to develop forms that could be placed on tape data banks.
- B. That all staff and chaplains be trained (informal training sessions). How to secure, and use the data forms.
- C. That all data be complied for, and viewed by the executive staff or Correctional Service because it should be a tool to improve conditions for inmates and their families.
- D. That the complied data and Correctional Services recommendation be sent to national and state agencies. Information sharing by Correctional Services has and should be helpful in improving services and conditions for staff, inmates, and should include the families of inmates. Extreme stress showed as we viewed the data collected.

ACCOUNTABILITY SYSTEM - DATA FLOW



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(1) Case Development Form

(2) Community Chaplain Case Report Form

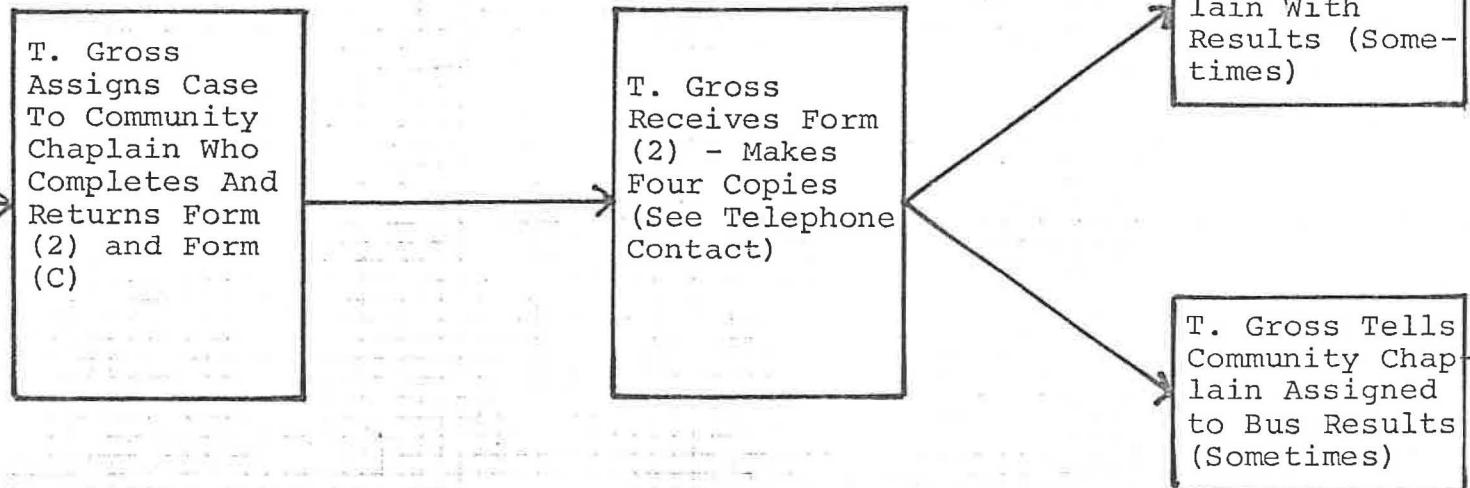
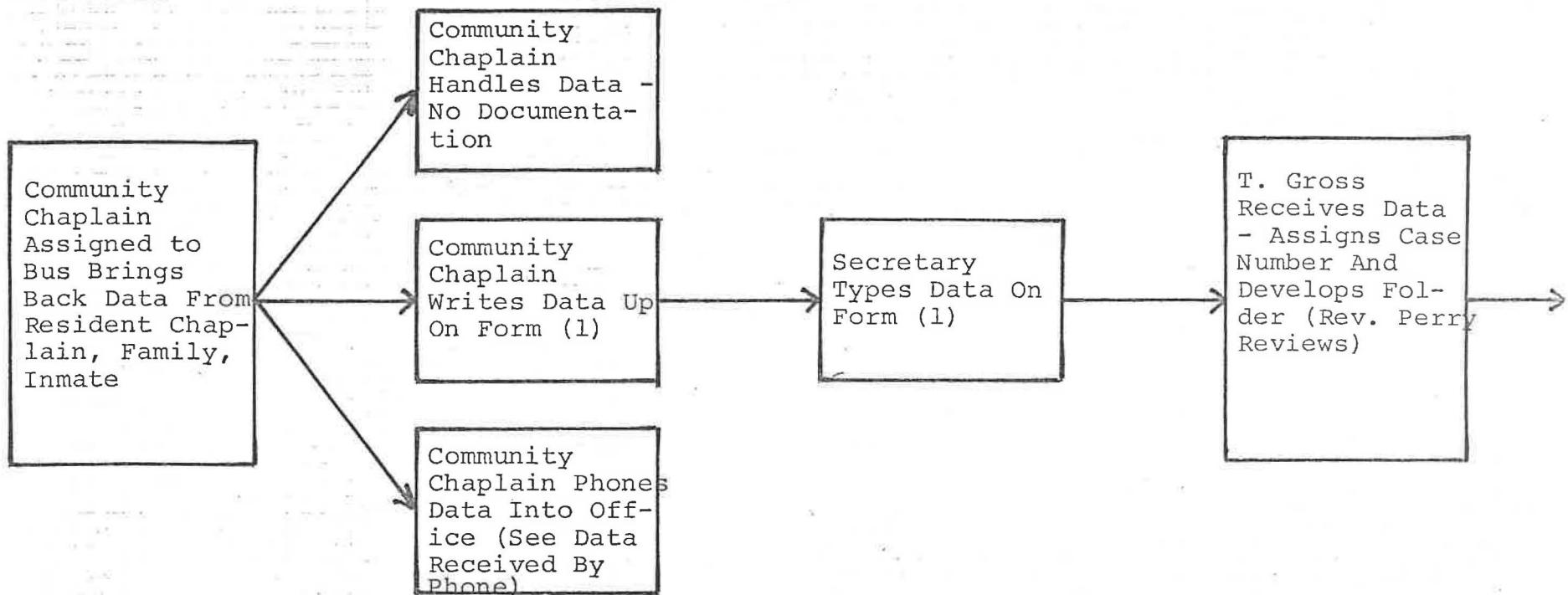
(3) Initial Contact Sheet Form

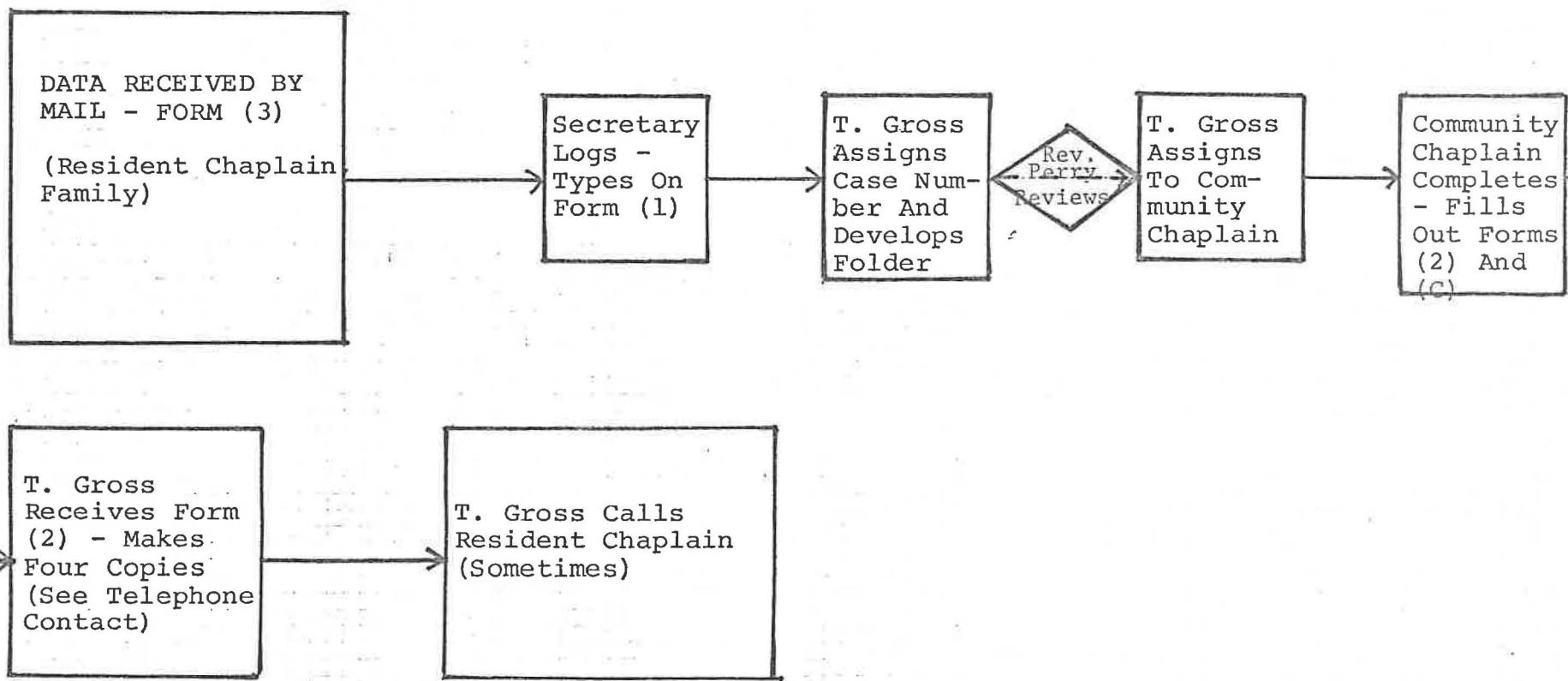
(A) Standard Voucher

(B) Travel Voucher

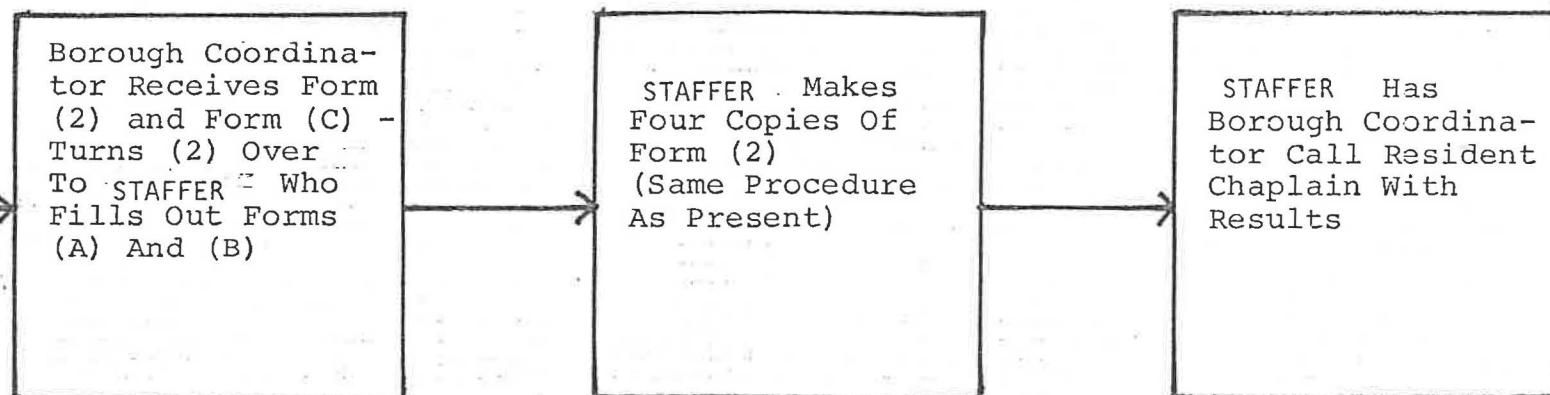
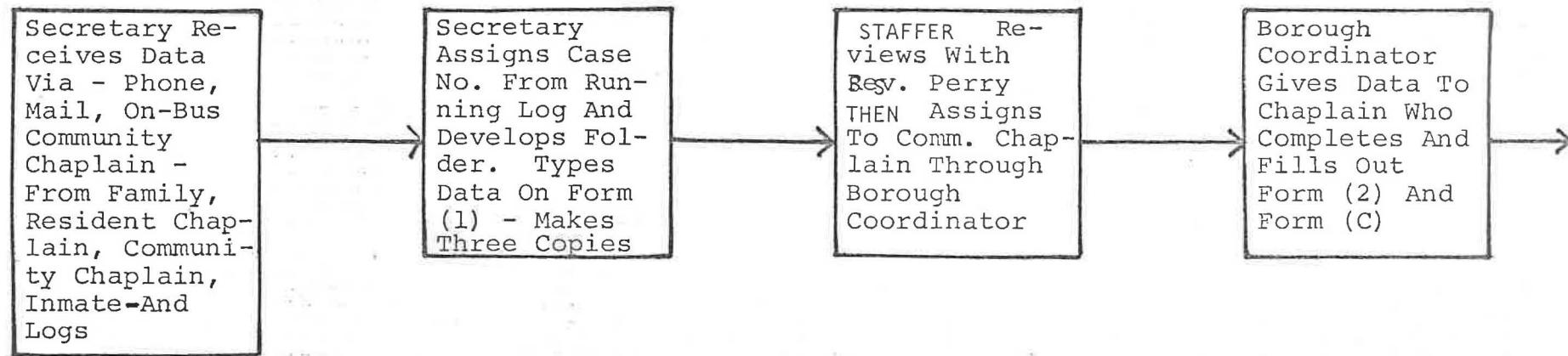
(C) Activity Breakdown Report

(D) Bus and Subway Breakdown

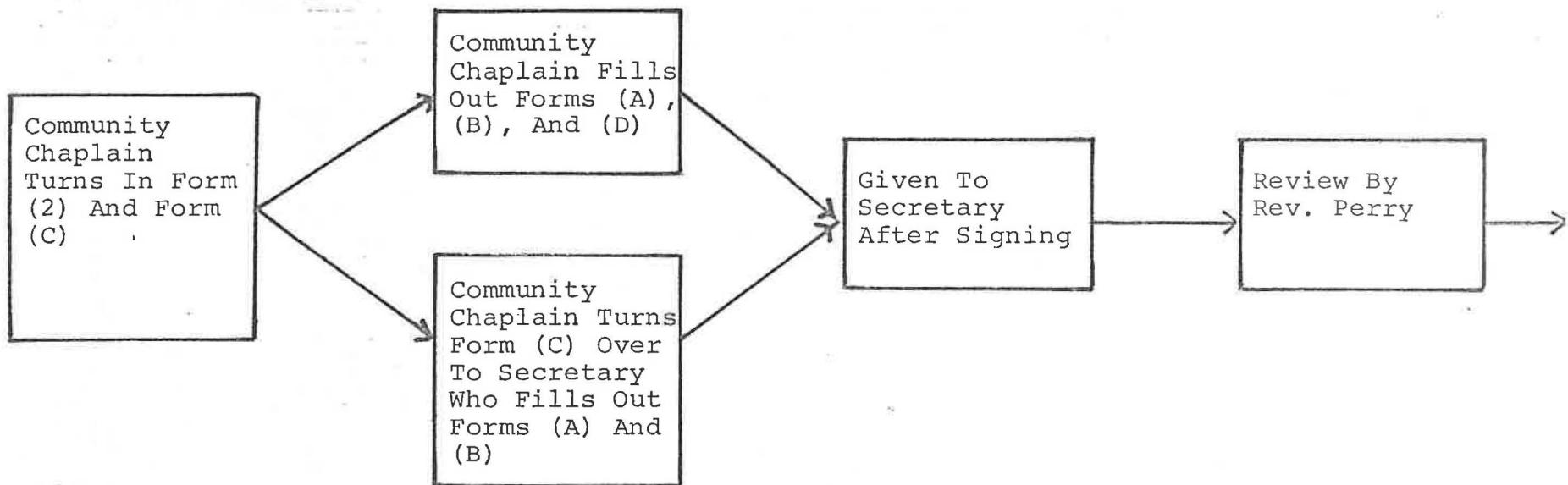




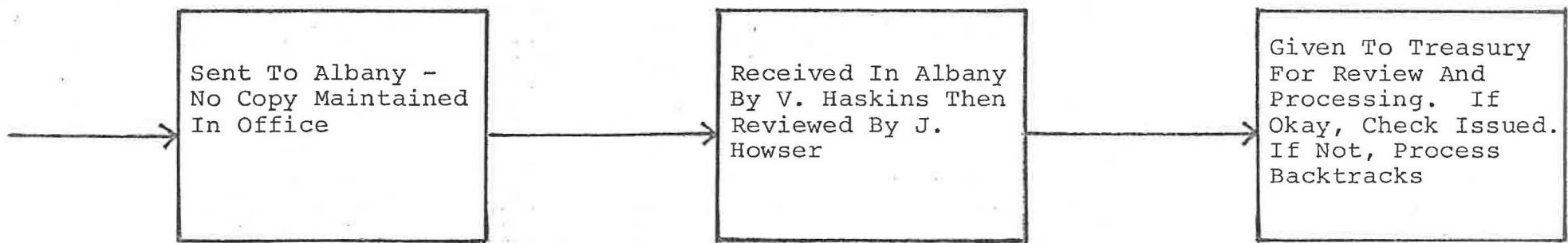
ACCOUNTABILITY SYSTEM--DATA FLOW (AS IT SHOULD BE)



STATE VOUCHER FLOW



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STATE OF NEW YORK — STANDARD VOUCHER

CONTINUATION SHEET

A.C. 93 Rev.-12/63

State Agency:

Sheet No.

Payee

INSTITUTION period	Est. Item No.	Purchase Order No. and Date	DESCRIPTION OF MATERIAL/SERVICE	Quantity	Unit	Price	Amount

Carried forward

STATE OF NEW YORK - TRAVEL VOUCHER

CONTINUATION SHEET
SEE INSTRUCTIONS ON TRAVEL VOUCHER AC 132

| Voucher No.

Адесу:

Sheet No.

Date Prepared

USE THIS FORM ONLY WHEN ITEMS ARE TOO NUMEROUS TO BE INCORPORATED ON FORM AC 132

CARRIED FORWARD

STATE OF NEW YORK
STATEMENT OF AUTOMOBILE TRAVEL
(Submit with travel expense voucher)

Subvoucher No.

Shoot No.

PAYEE _____

I hereby certify that the travel indicated was necessary and on official business of the State.